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OF

# PSYCHIC SCIENCE

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VOL. IX. No. 4.

JANUARY, 1931.

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Translated by The Editor. Ernest Bozzano

Sir Arthur Conan Doyle's Memorial.

BOOK REVIEWS. NOTES BY THE WAY. LIBRARY NOTICE, ETC.

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# Quarterly Transactions

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Editor - - STANLEY DE BRATH, M.I.C.E.

*Responsibility for the Contents of any article appearing in these Transactions rests entirely with the Contributor and not with the College.*

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# Quarterly Transactions OF THE British College of Psychic Science, Ltd.

Vol. IX.—No. 4.

January, 1931.

## EDITORIAL NOTES.

Is there, or is there not, a world of spirits about and around us? Do they, or do they not, sometimes communicate with mankind?

These were, and still are, the crucial questions which interest average men. By most men of science who have examined the data these are still left open questions. Mr. Besterman, whose latest book we review in this issue, seems definitely of opinion that both these questions must be answered in the negative, though he admits that some positive proof may be given in the future. Sir Oliver Lodge and large numbers of persons throughout the country, and in other lands, and many members and associates of the S.P.R., are of opinion that they may be answered positively. The British College, the Spiritualists' National Union, the London Spiritualists' Alliance and all the spiritualist churches, concur in this view. On what does it rest?

It is largely founded on mental phenomena—the communication of information necessarily unknown to medium or sitters, received by channels other than the normal senses, and subsequently verified. Sir Oliver Lodge, in his book, *Why I Believe in Personal Immortality*, gives his reasons in seven postulates which lead to the affirmation. He refers to four simple and typical experimental facts.

“Whether the individual character formed (during earth-life) does persist as an individual, carrying with it the memory, and experience and affections which have been formed under the opportunities and privileges associated with the material body during earth-life, is a question which must be answered by direct observation and experience.”  
(p. 15.)

In support of this contention, he gives four instances out of many hundreds available: (1) Professor Richet's information on the Serbian tragedy of 1906; (2) Mr. J. P. Chaffin's discovery of his father's Will; (3) the prediction relating to Normanton House; and (4) personal intercourse with his deceased son. These are but samples of very many similar occurrences.

In my book, *Psychical Research, Science and Religion* (p. 84) I have given a remarkable prophecy of a house not yet designed at the time when the prediction was made, a house, it was stated, we should inhabit at no distant date. This was fully verified. In June, 1914, large predictions were made, and printed in the Athens newspapers in August, 1914, which are on file at the Metapsychic Institute (89, Avenue Niel, Paris). These were nearly all fulfilled during and after the war. They were in



print in August, 1914. They were made when nothing had yet occurred. They declared the German Republic, the partition of Austria, the victory of the Entente Powers, and the ascendancy of England at the Peace Conference. These show that there are faculties in human nature, incarnate or discarnate, which are superior to Time and Space.

Such are the data. "Incarnate or discarnate?" Have we reliable data to decide which?

Dr. Osty, the present director of the Metapsychic Institute, published in 1922, a very complete analysis of supernormal cognition which I translated in the following year under the title *Supernormal Faculties in Man*. It is a study of the faculty possessed by sensitives of exploring the personality of another human being; its function is provoked by the presence of that person or of some object he or she has possessed.

No student of Psychical Research is entitled to express an opinion on the limits of this faculty without having read and reflected on this book. In it, Dr. Osty gives some admirable examples collected during twelve years' close experimentation by himself as a sceptical and skilled neurologist. After the narrative of self-diagnosis and others, p. 12-23, and the tracing of lost property, p. 24-45, he gives a number of cases which have a special bearing on the two questions with which this article is headed.

*Case 1.*—An episode in the moral life of a child, dimly perceived by a sensitive during delineation of the life of its mother.

The child was in Brussels, the mother was warned by a clairvoyant to take her from the school she was attending. Three months went by, the mother then discovered that the child was being morally perverted.

*Case 2.*—Monition of the evolution of a child's character. Cognition of a latent tendency.

From the visiting card of a friend of the family the sensitive described the children. Denise, one of these children, was a most attractive little being, gentle, amiable, and charming by her grace of manner. The sensitive described her as spiteful, passionate and haughty. What seemed false at ten, became true at thirteen. At puberty, a mean, despot, and vain character developed.

*Case 3.*—Delineation of latent intellectual tendency in a child. Mme. Hélène C. was with Mme. Morel, who, speaking of her life, said to her: "By you I see one of your children, a little girl who looks older than she is. This child is musical and will have a brilliant musical career. Her talent will develop marvellously." The child showed no such aptitude. This continued for three years. Then a great and unexpected change took place. She is now in the Conservatoire.

*Case 4.*—Another instance. The child was seven years old. Mme. Fraya gave the first notice of his intelligence, adding that his parents would have much anxiety about him. When eight years old, another sensitive told them he would be a brilliant engineer. Mme. de Berly also said the same. In 1914, when the boy was ten years old, the prediction was repeated. In 1919, another sensitive said "Your eldest



boy is idle, and you are uneasy about him. He cannot help it, it is only for a time. His brain is, as it were, in a tangle, and will suddenly develop mathematical ability. You must make him an engineer." At the end of his fifteenth year he suddenly became brilliant in mathematics. All has been completely verified.

*Case 6.*—Delineation of character for domestic employment. Mme. Fraya, the sensitive, having a letter from a woman living in the Ardennes put into her hand, said, "This young person is very honest and pains-taking, she is afraid of men. She is anæmic and will often complain of being tired. She tends to think herself unlucky, has little intelligence, and no memory. Very reserved, obstinate and slow to learn, but there is an ideal in her simple mind. . . . She is not the perfect servant, but is very sincere." The description was exactly true.

*Case 7.*—Delineation of character for curative purposes.

The patient came to Dr. Osty for obstinate insomnia. He says, "I found a person radiating calmness, her gestures polished and quiet, soft and dreamy eyes, her words clear, prudent and measured. . . . She willingly gave me a few lines of writing, unsigned."

The sensitive crumpled this paper in her hand, and said: "What a nervous woman . . . strange mentality . . . false and hypocritical . . . a mental hysteric. She looks for adventures and finds them . . . bores herself . . . changes husbands in her mind . . . She seems to me half insane. . . . Most imprudent, a hypocrite, and a liar. . . . Her insanity turns on men, women, and amorous intrigues, that is the only thing that interests her."

She ultimately confessed that all was true.

Thirty-three instances of like character are given. The mere abstract here noted, gives little idea of the scrupulous care taken by Dr. Osty to verify the exact amount of knowledge by the sensitive of the persons involved. In all the instances quoted and in almost all the others there was no possibility of normally acquired knowledge. The cases are given at great length, and with a very careful analysis. They are supremely interesting, and show that supernormal knowledge extends beyond the limitations of space and time. One is so short that it may be given in full:—

In September, 1920, Mme. de D., a young war-widow, came for the first time to Mdlle. de Berly, who had never seen her and did not know her even by name. The latter proceeded in her usual way to give a delineation of the life, spoke of Mme. de D.'s recent loss, and happened to say, "What a charming child you have! I see by you a little boy about eight years old (physical and mental description here followed), his health seems good, and you have no anxiety on this score . . . but, believe me, have the child's blood examined, and put him under medical care . . . his blood is affected, and great trouble might arise in the future."

Mme. de D. took her boy to Dr. N. asking him to examine the blood. A very positive Bordet-Wassermann reaction followed. There was nothing to lead the mother to apprehend a syphilitic taint. It was a very painful surprise to her.



Such cases, and they are very numerous, seem to show that there resides in the human mind strange powers independent of Time, space, and normal channels of knowledge. It is true that most of the sensitives are of the spiritualist type, and some allege that they draw their information from a spirit world. But this is more than doubtful in many instances, notably in the prophecy of the house which my family and I were to inhabit. The criterion which I myself am disposed to employ is whether the medium has had any previous suggestion of minor specific details. In the recent case detailed in the booklet, *The Return of Captain W. G. R. Hinchcliffe*, the medium, Mrs. East, had no sort of prepossession to lead her to expect a message from him. The remarkably accurate data which she gave, including the address of a firm of solicitors of whom she knew nothing, might *possibly* be such knowledge as Dr. Osty describes, but it is inconceivable that the whole message should have come from anyone but Captain Hinchcliffe himself.

If this is true in one case, it may be true in many others. I myself believe that it is.

Dr. Osty says (p. 112):—

“Precognition of the future of a human individual is an experimental fact. It is so contrary to our mutable opinions that I readily understand that it should not be accepted till after severe experimental test. But I own that I am astonished that on the grounds of our paltry “knowledge” men should refuse *a priori* to verify that human beings possess a transcendental plane of thought not bounded by cerebral functions, and therefore perhaps not extinguished by the death of the body.”

But evidently this property of the incarnate spirit must throw a reasonable doubt on much mental mediumship as proceeding from discarnate sources. The case is even stronger than I have indicated above. For this reason I consider that physical phenomena (which cannot be referred to the sub-conscious mind) are the strongest proof of the existence around us of a spirit-world.

My friend Sir Wm. Barrett was of the same opinion. In his book *On the Threshold of the Unseen*, he has quoted many instances which he told me verbally. He states (p. 142), with regard to *Phantasms of the Living*, that:—

“First-hand records were received when this interval (of twelve hours) was greatly exceeded whilst the fact of death was still unknown to the percipient at the time of his experience. After rigorous scrutiny, 134 narratives are given where the coincidence between death and the recognised “appearance” (whether visual or auditive) of the deceased to a distant person who was not aware of the death, is exact or within an hour; in 39 cases the apparition was seen within twelve hours of death; and in 38 cases the apparition was seen shortly before death, or when death did not follow, though the person was seriously ill. (*Proc. S.P.R.*, v. 408.)

Materialisation is another phenomenon. In Section III, Chapter 8



of his book *Traité de Metapsychique*, translated by me as *Thirty Years of Psychical Research*,\* in 1923, Professor Charles Richet gives a whole series of materialisations, mentioning Marthe Béraud by name repeatedly, and saying (p. 504) "She was the subject observed by Mme. Bisson and Dr. Schrenck-Notzing under the pseudonym of 'Eva.'" He says:—

"The criticisms that have been directed against my experiments and those of Crookes and Stainton Moses are entirely ineffective. All that can be seriously alleged against them is that the phenomena are so exceptional that if they have been thought to be substantiated, the observers must have been the dupes of an illusion.

"I do not think this objection well-founded. Crookes observed Katie King for a long time; Eusapia lent herself with admirable goodwill for twenty-five years to scientific investigation even when it took absurd forms. More than thirty very sceptical scientific men were convinced after long testing, that there proceeded from her body material forms having the appearances of life, which I shall describe further on under the name of ectoplasms. Marthe Béraud, as good-natured as Eusapia, has been experimented upon by General Noel, by G. Delanne and myself at Algiers, by Schrenck-Notzing, J. Maxwell, Mme. Bisson, Dr. Geley, Dr. Bourbon, and many others. Home gave extraordinary phenomena of materialisations for twenty years, verified by most illustrious personages. . . . Assuredly it is *possible* that I may be mistaken, even grossly mistaken, along with Crookes, De Rochas, Aksakoff, Myers, William James, Schiaparelli, Zöllner, Fechner, and Oliver Lodge. It is *possible* that all of us have been deceived. It is *possible* that some day an unexpected experiment may explain our prolonged deception quite simply. So be it! but till it has been explained how we have all been duped by an illusion, I claim that the reality of these materialisations must be conceded." (p. 468.)

But so far from any unexpected experiment having thrown doubt upon this phenomenon, all later experimentation has confirmed it. The long experimentation of Dr. Crandon and Dr. Glen Hamilton, given in former issues of this Journal have culminated, the one in the actual thumb-prints, and the other in portraits of definite persons. Dr. Crandon now claims that he has a supernormally-produced thumb-print of Judge C. S. Hill which can be compared with the normal thumb-print produced in life and given in the Journal A.S.P.R., for April, 1928, p. 215. If dactylography is a real science, as all criminologists aver, the proof of individual survival is complete. We can then, with this knowledge, turn back to the mental phenomena and decide whether it is an "economy of hypothesis" to refer all such communications to the living subconsciousness, when we know for a fact that souls do survive.

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\* This title was forced on me by the publishers, who considered that the word "Metapsychics" would limit the sale. Richet always claimed that "metapsychics" is a science which should receive official recognition.



The Journal of the A.S.P.R. for October, remarks :—

"It will be appreciated that any effective measure of recognition of psychical phenomena by such a powerful and authoritative body as the British Medical Association would constitute a new departure and a victory for the principle involved. Such recognition must inevitably at first be semi-official only, but even so, the circumstance would still be one of the greatest promise as indicating the extent to which the appreciation of facts of the psychical order has now obtained.

"The Winnipeg Meeting lasted over the four days, August 26th to 29th. No less than 2,800 delegates and members attended, including about 100 American doctors. . . . At the luncheon arranged for Dr. Hamilton's hearers, 408 sat down, and for the lecture itself, there was a large surplus attendance. . . . It was received in a spirit of serious interest and attention, and his remarks and exhibits were frequently punctuated by applause which certainly betokened a generally sympathetic feeling." The lecture is reproduced in this issue.

It is quite clear that the rejection, or at least the non-acceptance, of the psychic facts is not so much due to obstinate scepticism as to their supposed incongruity with modern scientific knowledge. As the bearings of Spiritualism become more and more clearly defined, their harmony with both science and history will be apparent. As Sir Oliver Lodge says :—

"Where the modern theological scholar is hesitant and intellectually doubting, the scientist weighs carefully, makes his mind up, and states his faith and the grounds for it. Fifty years have turned the tables. To-day, a sceptical organised religion stands in the way of the scientific pioneers of living faith."

The ultimate fact is that the Universe includes Matter, Energy, and Mind. The medical profession is the only one which can and must recognise the dominant influence of the third factor.

\* \* \* \* \*

Light, as the best expression of the Universe, and mathematical expression as its ultimate truth—is the picture presented by Sir James Jeans in his Rede Lecture—*The Mysterious Universe* (Cambridge Press, 3s. 6d. net). This brings to a head the contrast between the Ordinary and the Higher Physics, which is such a puzzle to the common-sense man who quite rightly cannot free himself from sense-perception as his criterion of Reality.

The essential truth seems to be, that once the material atom has been formed, as it was in inconceivably remote ages, in the depths of nebular space, it is the substratum of the material universe to which our our physical being is correlated. Light, a form of vibratory energy to a few of whose wave-lengths our eyes are attuned, is the raw material of our material universe whose ultimate elements are Matter, Energy, and Mind. All the "laws" of official science are true; they are verified in every development of modern engineering; but they are not the whole truth. Rightly understood, Mind is not only intellectual, but moral also. It is not merely human mind, but Cosmic Mind also.



All the vague statements that Matter is unreal—illusory—down to the crazy Solipsism which declares that the individual human mind is the only reality, and the Oriental ideal that all material phenomena are *Maya*, illusion, are but the expression of the want of understanding to realise this primary fact. That we can only realise things by their impression on our senses and not as they are “in themselves” is, of course, true, but this does not touch their Reality. It only implies the *impermanence* of our present perceptions. The supposed unreality of material things was well ridiculed in the humorous lines :—

There once was a man who said “ God  
Will think it exceedingly odd,  
If he finds that his tree  
Still continues to be,  
When there’s no one about in the Quad.”

\*       \*       \*       \*       \*

There is a school of psychology which, disregarding the mass of evidence for supernormal facts, refers all the impulses of human life to “instincts.” It even goes so far as to speak of the “Instincts” of Jesus Christ. The word begs the whole question of human nature. The animal world, as we say in common parlance, is governed by “instinct,” by which we mean a direction of activities which is correct, but not due to reasoning. We note as “instincts” the marvellous “homing” faculty which guides the bee direct to the hive ; directs the immigration of a bird to distant lands, and back again to the country, the district, and even to the very house where it nested the year before. Cat and dog have the same guide to their home. Some of these facts are incomprehensible. The Kentish glory-moth is a rare species, but if a female is taken *in a closed box* to the haunts of the moth, expectant suitors will soon gather round. The lower we go in the natural orders the more dependent we find them on “instinct” to find shelter, food, and mates.

To find the impulses of human life all referred to “the three primary instincts”—self-preservation, sex-attraction, and social habits—and love, lust, curiosity, fear, anger, pride, imitation, ambition, religion, jealousy, and hate all connected with one or other of the “primary instincts” is stupefying. And to attribute “instinct” to Jesus who has given to man the essential morality which is the evolutionary and purely spiritual law of Love, is something worse.

Well then, to what are we to refer the impulses here called “instincts.” Personally, we go a step beyond psychology, and say, on very good supernormal grounds, that Man consists of Body, Soul, and Spirit. His body is an evolutionary product which contains traces of his ancestry, but also expresses his soul and its desires. The soul is formed of living energy, as the body is formed of living matter. Like the body it is cellular, indeed the body is built on the cellular soul. Within, and directing the soul, is the spirit or Mind, which is its life, and connects it indissolubly with the Divine Creator Who is the Author and Giver of Life : not of human life only, but of all life.



The soul has two sets of functions, one related to the body in its normal aspect, and one to the supernormal world. "Instinct" in the animal, is the prompting of the unconscious mind in the animal soul; that is why it is so inerrant, but it cannot adapt itself to changing and abnormal conditions—the caterpillar will walk round and round the rim of a tub till it dies, and the beaver will build dams in its cage. In the human soul there are whole groups of faculty—clairvoyance, clairsaudience, and the like—which are in most of us sub-conscious. That is to say, that though usually below the threshold of consciousness, they may, under favouring circumstance, rise into conscious representation.

For those who derive special conviction from Scriptural data, we may note that this psychology is identical with that of St. Paul, who at the end of his letter to the Thessalonians, commends body, soul, and spirit to the peace of God.

\* \* \* \* \*

In the translation of Dr. Osty's article, there occurs a communication attributed by the medium, Mme. Hervy, to Henry Poincaré, who died I believe, in 1912. In this he explains the Fourth Dimension as an attribute of "substance" in the unseen world. His remarks on "light" are in striking agreement with those of Sir James Jeans in *The Mysterious Universe*, written from an entirely different standpoint. Sir James is one of our most distinguished mathematicians and astronomers. His *Universe Around Us* is the most brilliant demonstration of modern astronomy, and his position in this scientific world is unassailable. This coincidence is the more remarkable in that each was written quite independently of the other. Some form of the vibration, whose wave-lengths from 7,500 to 3,800 Angström units are visible to the human eye as "light," Sir James Jeans considers, under mathematical symbols, to be the basis of Matter. The distinguished French mathematician "Henri Poincaré" points to the faculty of all such substances proceeding in straight lines, to interpenetrate space which is nevertheless "filled" at every point with vibrations of other kinds. He contrasts the penetrability of light with the impenetrability of all solid substances. This impenetrability is restricted to solids, and even there has some exceptions—a plate of lead left in contact with and above a plate of the heavier gold, will nevertheless after some years show penetration by some gold molecules, up to perhaps 10 per cent. of the thin layer of lead in contact with the gold. Liquids are penetrable by soluble substances; and gases are still more penetrable. A litre of dry gas will absorb an equal volume of water vapour. But the full measure of penetrability is reached in luminous, calorific, electrical, and magnetic rays, which each can "fill" a given space without mutual interference. There is, therefore, no absolute boundary between the penetrable and the impenetrable.

My own investigations have led me to ascribe the fourth dimension to substance, rather than to space, but just as Matter is now reduced to vibratory motion, so the boundaries between space and substance seem to be effaced. But till school mathematics are taught from a much



higher point of view, and with far less complication than is the present case—(they are now taught as “generalised arithmetic”)—it will be quite useless to appeal to common-sense minds from the point of view of mathematical symbolism.

So much for the raw material. Mind, which in its human degree is consciousness and volition, is above and beyond all these considerations. It is obviously the determinant of all human action.

\* \* \* \* \*

There is now, among spiritualists in this naturally pacific nation, a resolution that “there shall be no more war.” That is obviously desirable, but it does not depend on us, and some of its advocates defeat their own object by over-emphasis. They say “All war is murder.” Now we do not look on the men who saved British independence as “murderers.” We know well they were not. We know that some of the very highest types of character are soldiers. And while our national existence and usefulness are menaced by opponents whom no concession can conciliate, both in Europe and Asia, while we are confronted both in Asia and Africa by those who would wreck all the work of past generations which manifestly tends to a higher and more progressive civilisation, it is futile to talk of general disarmament. Relative disarmament is possible, but it depends on the minds of the better-disposed among mankind. It is useless to put the cart before the horse.

The first step towards it is the cessation of hate between individuals, sections, parties, and nations; the readiness to consider calmly existing facts and to adapt our measures thereto. It would be amazing, if mental evolution were not so slow, to see the very same mental attitude which produced the religious persecutions of the Middle Ages and has culminated in wholesale murders in Russia, current among ourselves. At the Albert Hall Memorial Service on November 9th last, it was pointed out that the divisions and quarrels in, and between, the spiritualist and psychical research Societies, are the worst and most fatal blunder we can commit.

What do we most need at the present time?

To recognise that Humanity as a whole is one unit. No single mind can grasp the whole truth. Each of us, in any position, has some one positive speciality to contribute to the sum of human knowledge. Each one should work out his own task, and not deny or oppose the work of others. Criticise by all means, but with good temper, and without abuse of individuals. Even the most obstinate sceptics are speaking from their own very limited experience. They should study with open minds the testimony of others. They should not dogmatise.

On the other hand, we must recognise that many spiritualists are far too uncritical for their evidence to be of any value. We know too, by direct experiment, that even the unspoken obsession of fraud acts on the mind of a medium and may inhibit phenomena. But we should all work together and never allege fraud unless it is clearly and decisively proved. The Crandon and Hamilton experiments are a standing witness to the value of dispassionate research.

STANLEY DE BRATH.



## SCIENCE AND RELIGION.

By PROFESSOR SIR A. S. EDDINGTON.

The following are extracts from a talk on "Science and Religion," which Professor Sir A. S. Eddington, F.R.S., Plumian Professor of Astronomy, Cambridge University, broadcasted from London, Sunday (November 23). It is communicated to this Journal by the courtesy of the British Broadcasting Corporation, Savoy Hill, W.C.2, to whom our thanks are rendered.—*Editor.*

Our home, the Earth, was the fifth or sixth largest planet belonging to an inconspicuous middle-grade star in one of the numerous islands of the archipelago of island universes. Doubtless there were other globes which were or had been tenanted by beings of similar nature to ourselves; but we had some reason to think that such globes were uncommon. It seemed that normally matter, collected in big lumps with terrifically high temperature; the formation of small cool globes fit for habitation was not part of the normal scheme though it had happened occasionally by a rare accident. Nature seemed to have been intent on a vast scheme of evolution of fiery globes, an epic of milliards of years. As for Man—that was an unfortunate incident which it seemed rather ungenerous to refer to. Just a trifling hitch in the machinery—not of very serious consequence to the universe. No need to be always raking up against Nature her one little inadvertence.

It might possibly be going too far to say that our bodies were pieces of stellar matter which by a contingency not sufficiently guarded against, had taken advantage of the low temperature to assume unusual complication and perform the series of strange antics we called "life." But he did not combat this view, even if he doubted its tenability. He kept an open mind and was unwilling to base philosophy or religion on the assumption that it must necessarily break down. Alongside this there was another outlook. Science was an attempt to set in order the facts of experience. It had met with wonderful success; and the picture which it drew of the physical universe was its answer to the problem. But it did not start quite at the beginning of the problem of experience. The first question asked about facts or theories was: "Are they true?"

What was the truth about ourselves? We might incline to various answers. We were a bit of a star gone wrong. We were complicated physical machinery—puppets that strutted and talked and laughed and died as the hand of time turned the handle beneath. But let us remember that there was some elementary inescapable answer. We were that which asked the question. Responsibility towards truth was an attribute of our nature. It was through our spiritual nature, of which responsibility for truth was a typical manifestation, that we first came into the world



of experience; our entry *via* the physical universe was a re-entry. The strange association of soul and body—of responsibility for truth with a bit of stellar matter that got cold by accident—was a problem in which we could not but feel intense interest, but not an anxious interest as though the existence and significance of a spiritual side of experience were hanging in the balance. The solution must fit the data; we could not alter the data to fit the alleged solution.

It was insufficiently recognised that modern theoretical physics was very much concerned with the study of organisation; and from organisation to organism did not seem an impossible stride. It might happen that some day science would be able to show how from the entities of physics creatures might have been formed which were counterparts of ourselves even to the point of being endowed with life. The scientist would perhaps point out the nervous mechanism of this creature, its powers of motion, of growth, of reproduction, and end by saying "That's you." But remember the inescapable test, "Is it concerned with truth as I am; then I will acknowledge that it is indeed myself." We demanded something more even than consciousness. The scientist might point to motions in the brain and say that these really meant sensations, emotions, thoughts; and perhaps supply a code to translate the motions into corresponding thoughts. Even if we accepted this rather inadequate substitute for consciousness as we intimately knew it, we must still protest "You have shown us a creature which thinks and believes; you have not shown us a creature to whom it matters (in any non-utilitarian sense) what it thinks and believes." The inmost ego possessing what he had called the inescapable attribute could never be part of the physical world unless we altered the meaning of the word "physical" to "spiritual," a change hardly to the advantage of clear thinking. But having disowned our supposed double, we could say to the scientist "If you will hand over this Robot who pretends to be me, and let it be filled with the attribute at present lacking, and perhaps other spiritual attributes which I claim on similar though less indisputable grounds, we may arrive at something that is indeed myself."

The recent revolutionary changes of science had made this kind of co-operative solution of the Problem of Experience more practicable than it used to be. A few years ago the suggestion of taking the physically constructed man and adapting him to a spiritual nature by casually adding something, would have been a mere figure of speech—a verbal gliding over insuperable difficulties. In much the same way we talked loosely of building a Robot and then breathing life into him. A Robot was presumably not constructed to bear such last-minute changes of design; he was a delicate piece of mechanism designed to work mechanically, and to adapt him for anything else would involve



wholesale reconstruction. To put it crudely, if we wanted to fill a vessel with anything we must make it hollow, and the old-fashioned material body was not hollow enough to be a receptacle of spiritual nature. Any of the young theoretical physicists of to-day would tell us that what he was dragging to light as the basis of all the phenomena that came within his province, was a scheme of symbols connected by mathematical equations. That was what the physical universe boiled down into, when probed by the methods which a physicist could apply. A skeleton scheme of symbols was hollow enough to hold anything. It could be filled with something to transform it from skeleton into being, from shadow into actuality, from symbols into the interpretation of the symbols. And if ever the scientist solved the problem of the living body, he should no longer be tempted to point to his result and say "That's you." He would say rather that "That is how I symbolise you in my description and explanation of those of your properties which I can observe and measure. If you claim any deeper insight into your own nature—any knowledge of what it really is that these symbols symbolise—you can rest assured that I have no rival interpretation of the symbols to propose." The skeleton was the whole contribution to the solution of the Problem of Experience; from the clothing of the skeleton it stood aloof.

The scientific conception of the world had come to differ more and more from the commonplace conception, until we had been forced to ask ourselves what really was the aim of this scientific transformation. The doctrine that "things are not what they seem" was all very well in moderation; but it had proceeded so far that we had to remind ourselves that the world of appearances was the one we had actually to adjust our lives to.

So long as physics, in tinkering with the familiar world, was able to retain those aspects which appealed to the æsthetic side of our nature, it might with some show of reason claim to have covered the whole of experience; and those who claimed that there was another religious aspect of experience had to fight for their claim. But now that its picture omitted so much that was obviously essential, there was no suggestion that it was the whole truth about experience.

It was by looking into our own nature that we revealed the first failure of the physical universe to be co-extensive with our experience of reality. The "something to which truth matters" must surely have a place in reality, if we were to use the term reality at all. When from the human heart, perplexed with the mystery of existence the cry went up "What is it all about?" it was no true answer to look only at that part of experience which came to us through certain sensory organs and reply "It is about atoms and chaos; it is about a universe of fiery globes rolling on to impending doom; it is about tensors and non-commutative algebra." Rather it was about a spirit within which



truth had its shrine, with potentialities of self-fulfilment in its response to beauty and right. Even as light and colour and sound came into our minds from a world beyond, so these other stirrings of consciousness came from something which, whether we described it as beyond or deep within ourselves, was greater than our own individual personality.

It was the essence of religion that it presented this side of experience as a matter of everyday life. To live in it, we had to grasp it in the form of familiar recognition and not as a series of abstract scientific statements. Its counterpart in our outward life was the familiar world, and not the symbolic scientific universe. The man who commonly spoke of his ordinary surroundings in scientific language would be insufferable; and if God really had a part in our everyday life we need not mind if the critic tripped us up for speaking and thinking of Him unscientifically.

But perhaps the earnest Christian would say "I am a plain man and I think of God unscientifically, as you allow. It means a great deal to me to conceive God as the Father, from Whom comes power and guidance and to Whom I may turn with devotion and trust. But just because it means so much, I have no use for it if it is only a convenient fiction which will not stand close examination. Can you not give some assurance that there is such a God in reality, and that belief in Him is not merely a sop to my limited understanding?" The fear was that when we came to analyse that which we called religious experience, we should find that God was merely a personification of certain abstract moral principles. The application of any method which we should call scientific to the examination of our religious experience was likely to work this kind of havoc. But what else could we expect? Although the method of physical science was inapplicable, the methods of the less exact sciences which were to some extent modelled on it, might perhaps be applied. They involved the same kind of abstraction and codifying. If our treatment consisted in codifying, what could we possibly get but a code? The fact that scientific method seemed to reduce God to something like an ethical code, might throw some light on the nature of scientific method; he doubted if it threw such light on the nature of God. If the consideration of religious experience in the light of psychology seemed to remove from the conception of God every attribute that called forth our worship of love, it was pertinent to consider whether something of the same sort had not happened to our human friends after psychology had systematised and scheduled them. It did not fall within his scope to give the questioner the assurance he desired; he doubted whether there was any assurance to be obtained except through the power of the religious experience itself; but the questioner should hold fast to his own intimate knowledge of the nature of that experience. It would take him nearer to the ultimate truth



than the codifiers and symbolisers could reach. Assuming that we were not mistaken in our fundamental conviction that religious experience was something of the utmost significance, it should not be taken for granted that a more intellectual understanding would emaciate it; it might rather be expected to enrich it.

In laying great stress on experience he was following the dictates of modern physics; but he did not wish to imply that every experience was to be taken at face value. There was such a thing as illusion, and we must try not to be deceived. In any attempt to go deeply into the meaning of religious experience we were confronted by the difficult problem of how to detect and eliminate illusion and self-deception. The problem existed, but he excused himself from attempting a solution. The operation of cutting out illusion in the spiritual domain required a delicate surgical knife; and the only instrument that he, a physicist, could manipulate, is a bludgeon which crushed illusion, but at the same time crushed everything of non-material significance and even reduced the material world to a state of uncreatedness.

Reasoning was our great ally in the quest of truth. But reasoning could only start from premises; and at the beginning of the argument we must always come back to innate convictions. There were such convictions at the base even of physical science. We were helpless unless we admitted also (as perhaps the strongest conviction of all), that we had within us some power of self criticism to test the validity of our own convictions and this power must surely be a ray proceeding from the light of absolute Truth, a thought proceeding from the absolute Mind. The power was not infallible when associated with human frailty; but neither was reasoning infallible when practised by our blundering intelligence. Secure that we were not left without guidance we might embark on the adventure of spiritual life, uncharted though it be. It was sufficient that we carried a compass.

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Yes, we carry a compass—it is our criterion of truth. It requires correction before we set out on Life's voyage, and its indications have to be taken with caution.

The history of mankind is one long chain of developing perception. The early religious ideas are enshrined in the book of Genesis, imported into the Hebrew nation after the Captivities which convinced its leaders that the warnings of their prophets were true, in respect of the causes of national decadence. Their knowledge was defective. They imagined the earth, with its attendant sun, moon and stars to be the entire universe. This concept lasted till Copernicus (A.D. 1540). Seventy-three years later came Galilèo, who accepted his theory. It was denounced by the Holy Office as "absurd in philosophy and formally heretical." Another seventy-three years passed, and in 1686 Newton



published the *Principia*. The Copernican astronomy, condemned by Catholics and Reformers alike, was proved true by results. Physics came into being, and in 1841 Grove showed that Energy is inter-convertible and distinct from Matter.

The Evolutionary Theory of the origin of species by survival of the fittest was formulated by Darwin in 1859; A. R. Wallace being its co-discoverer. The idea of a self-acting universe extending to the sidereal system grew up. Wallace in 1910 published his book *The World of Life*, in which he went behind Darwin and showed that there are at least three great changes in the development of species. It is not a continuous process of very small changes through very long periods of time. At the close of the Reptilian age all but a very few forms disappeared. The same is true to some extent in the Tertiary period. He proclaimed the Cause of Evolution to be the Cosmic Mind. Great astronomers such as Professor Eddington and Sir James Jeans have expanded our knowledge of the universe almost without limits; but the principle of Causality still remains. It is now recognised that behind the normal evolution there must be the Cosmic Mind. The constitution of Matter has now been reduced to a series of equations which involve no concrete or tangible image. They are pure mathematics.

These mean very little even to the engineer who has a mere bowing acquaintance with the Calculus as applied to electricity; and they mean less to the man in the street who talks of them as sublime mysteries of Science, with a very big S.

Nevertheless, the whole work of the engineer deals with that material world of Matter and Energy which is currently reported to have been "dissolved into electricity." He has to regard all the laws of matter, and his test for Truth is that his machines *work*; his ships traverse the ocean on stellar observations, his aeroplanes fly (for the most part!) and his "wireless" carries the messages round the globe. All the old "laws" of Matter are true for him, and all civilisation depends on them.

The new discoveries have revealed the immensities of the universe, running to many thousand light-years. But the spectro-scope reveals that throughout that vast Cosmos, Matter is the same as in our earth and sun, though in very different states, and at terrifically high temperatures, some even such as to separate atoms into their component protons and electrons. The old ideas of the Cosmic Mind have enlarged to correspond. God is far greater than the Hebrew Deity of Whom it was said that "From the heavens doth the Lord behold the earth." He is incomprehensible, and only dimly apprehensible by man.

The revelation of God as the Divine Father by Jesus Christ was absolutely necessary if God were not to become infinitely removed from this world of cold science. He revealed the Infinity of God. The Divine work is as perfect in the pattern of a moth's wing



as in the mechanism of the stellar universe. When we realise that the Power of the Spirit is in everything that has Life, from the plants upwards, that the marvellous organism of the smallest creatures is as perfect as the mechanism of the galaxies, that supreme knowledge directs Evolution in which "ages are but ripples that run o'er Eternity's deep sea," and that the Cosmic Power is immanent in all, including ourselves, *agapē* flows from us naturally, and we know our relative place and powers. Then "to love God" is an easy matter.

Sir Arthur Conan Doyle has said that there are three facts on which he laid stress, facts so important that the mere rise and fall of empires is as nothing in comparison. There are (1) Hebrew Monotheism, with right-doing as the sole command of God; (2) the Mission of Jesus which referred that right-doing to the principle of Love; and (3) the rending of the veil between this life and the next. Jesus taught a *conditional* immortality. Like the Hebrew revelation it depends on right-doing. Many there are that follow "the broad road that leadeth to destruction," and "few here be that find the narrow path that leads to Life." That choice turns on Love. As to this, the English language is curiously defective. We have only the one word which corresponds to four aspects of the sentiment. The Greeks had four: *Erōs* for the love of the body; *storgē* for love of kin or human compassion; *philia* for intellectual affection; and *agapē* for the love of the spirit. *Agapē* means charity, benevolence, adoration, rapture. St. Paul tells us that it is long-suffering and kind, knows neither envy nor jealousy, is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandise herself, does not blaze out in passionate anger, nor brood over wrongs. She is full of trust, full of hope, full of patient endurance.

Now this is a loveable character, consistent with the highest intelligence and the most dauntless courage. It is, moreover, easy to live with. It is compatible with all the Gifts of the Spirit, and excels them all, even those placed first on St. Paul's list—Wisdom and Knowledge. I own that to love my neighbour as myself is not easy when he runs counter to my sense of right or my desires, but one can always act fairly by him and do nothing to hurt or injure. Charles Reade tells a story of a dying sailor who was asked to forgive his enemies, even the boatswain, who was the cause of his death. He answered, "Oh yes, I forgive the beggar, damn him," and died in peace. This is considerably easier than "Father, forgive them, they know not what they do," and is perhaps as much as may be asked of weak humanity.

But adherence to the Good, the Beautiful, and the True are the conditions of the entrance into joy, and these are open to us all.

This is spiritual action. The word is much misunderstood. It does not mean a pale and cloistered asceticism. It means the



employment of man's highest faculties—clear, logical thinking, depth of feeling, and unselfish life. These are spiritual faculties. I asked my own unseen friend "How would you describe a spiritual being without any mysticism?" She said "It seems to me very simple to answer your question. A spiritual being is a soul which has reached a stage in development in which its creative powers are dominant. Such are always used for good; therefore a spiritual being is a soul active in the service of all life."

Children of men! the unseen Power whose eye  
For ever doth accompany mankind,  
Hath looked on no religion scornfully  
That ever man did find.

Which has not taught weak wills how much they can?  
Which has not fallen on dry hearts like rain?  
Which has not cried to sunk self-weary man  
"Thou must be born again"?

Children of men! not that your age excel  
In pride of life the ages of your sires;  
But that you think clear, feel deep, bear fruit well  
The Friend of man desires.

MATTHEW ARNOLD.—"*Progress.*"



## TWO STRANGE ARTISTS.

FROM THE REVUE METAPSYCHIQUE NO. 4 OF 1930.

Translated by S. De Brath, by special permission

Dr. Osty, the present director of the International Metapsychic Institute, has most kindly given me permission to make extracts from his most interesting article on Mme. Marguerite Burnat-Provins and Mme. Juliette Hervy. The whole article is much too long for a complete translation and much too interesting to be passed over. I shall do my best to reconcile these two, adding nothing of my own without clear indication.

### PRELIMINARY.

Dr. Osty says: To place the intellectual production of these two strange artists in their proper light, I think that for some readers I ought to preface my remarks by certain psychological considerations.

At the beginning of the XIX century Philosophy was speculatively treated on superficial data. All that was known on the function of thought was limited to what the thinking Self could know of its own internal action. Only when medical men began to study mental troubles carefully, did they discover, that the psychism is still in action behind the conscious mind and sometimes shows itself able to construct ideas, to synthesise, and to make intellectual creations other than those of which it is aware. To this hidden plane of mental activity the name of "subconsciousness" has been given.

While these crypts of the mind were in process of discovery . . . many medical men explored experimental somnambulism. They verified that in this state, in which the normal activity of consciousness is suppressed, the imaginative faculty of some persons is more active than in the conscious state, that their memory seems impeccable, and, exceptionally, is specially rich and quick in its constructive powers. At the same time Spiritism came into being and encouraged the practice of communication with the dead, a practice which similarly put the subconsciousness into play, but in the waking state.

Those men of science who studied the activity of the human psychism in experimental somnambulism and mediumistic trance, learned much on the hidden resources of the mind. Some had the good fortune to see unexpected artists develop, or an unexpected type of production by professional artists.

Some of these were celebrated. From memory, I quote Lina, whom Colonel de Rochas made known; and Madeleine, studied by M. Emile Magnin. These subjects, when put into the somnambulatory state, were remarkable actors and dancers, interpreting any improvised musical theme played to them with wonderfully expressive movements and gestures. Mme. Caro Campbell could, in her second state, act and dance any piece of poetry, story, or musical piece, stopping with the cessation of the voice



or the instrument, and remaining in the pose ready to start appropriate movements on a new theme.

Helen Smith, of whom Professor Flournoy of Geneva made a close study, wrote novels in her somnabulistic state. These novels showed powerful and quick imagination. In the same state she also painted a series of pictures on sacred subjects. She had previously practised painting, but in the hypnotic condition she used her fingers as brushes, and worked incoherently, drawing here an eye, there a foot, there again a tree, without any sort of coherence, though finally the work showed as a harmonious whole.

An experiment at the General Institute of Psychology on a pianist of moderate talent, showed, according to the *Annales des Sciences psychiques*, June 1st and 16th of 1911, that this inspiration continued unaltered while the ear-pieces from two phonographs were attached to his ears and rendered him quite deaf to his own performance.

Two celebrated men showed the same trait: Victorien Sardou, the dramatist, who, practising spiritism, used at certain moments to trace, with surprising speed, fantastic designs which he attributed to "spirit influence": and Fernand Desmoulins, painter and engraver, who, under the same conditions, produced fantastic work quite different from his ordinary output. He drew, under impulse, many things of which he had no conscious idea, some upside down and affirmed that these were done by an invisible who controlled his hand.

I have no intention of touching on the mass of somnambulist and mediumistic productions which have lasted for a century. I have merely wished to lead up to this: that these supernatural artists naturally fall into two groups; (1) those who have suddenly revealed artistic powers without any previous technical knowledge; and (2) those who, though (sometimes) professional artists, have produced work quite other than that of their habitual style and without conscious collaboration.

#### MME. MARGUERITE BURNAT-PROVINS.

This lady was born at Arras, June 26th, 1872. Her father was a Belgian lawyer, President of the Order of Advocates, remarkably intelligent and well-educated. Her mother was of Dutch origin, very practical in mind. Her aspect and temperament mark her as a descendant of the impetuous Moorish race grafted on Flanders by the Spanish invasion. . . . She was much attracted by her father's intellectual culture and took much pleasure in long conversations which taught her many things not to be looked for from school or from books.

Her precocity, her quick intelligence and her father's teaching, made her adolescence specially active from an intellectual point of view. She wrote verses and comedies which were read and played privately with much success.



As a girl she was no more disposed to female society, than as a child to the company of other children. She preferred the society of men of standing from whom she could learn, and was devoted to Nature. The details of her old natal town and works of art deeply attracted her. . . . Her whole tastes, faults, and qualities converged on art and liberty. She was quick, imaginative, voluptuous, and an epicure; very quick to seize upon all possible vibrations, a good observer; a colourist, witty, and good-hearted to a dangerous degree. She is also violent, headstrong, intransigent, and very "emancipated."

Benjamin Constant had a strong affection for her, and often painted her; notably in the portrait entitled *Black Diamonds* which had a great success in the Salon of 1894, and also in many decorative works—the ceiling of the ball-room of the Hotel de Ville, Oceanides at the Sorbonne, in Oriental scenes, etc. He hoped to see her resident in Paris leading an existence commensurate with her gifts.

But her destiny was otherwise. She married a Swiss architect and left all to fix herself at Vevey, in 1902.

There she wrote many books—*Tableaux Valaisans*, perhaps unique in the history of books illustrated by wood-engraving in colours, for it contains 262 different tones. The author spent six months superintending the printing. Then in 1903, *Heures d'automne*, *Chanson rustique* (1904), *Chant du Verdier* (1905), *Sous les Noyers* (1905).

Her reputation as painter and writer was established. She published the *Livre pour toi* in 1908 which made a sensation. "Perhaps for the first time," writes Henri Malot, "a woman has been arrested by the plastic beauty of man." To many critics the work has seemed too bold. She then left the Valais for Savoy and wrote *Le Cantique d'été*, and *La Fenêtre ouverte*.

She lived in Geneva, the Engadine, St. Moritz, and Pontresina. She had an illness and afterwards visited England, Egypt and returned to Europe by way of Italy and Borromean Islands she so greatly loved. In all her frequent changes of habitation she continued her work of design and writing.

We come now to the summer of 1914. Mme. Burnat-Provins is sitting on a balcony at Saint-Savin-sur-Argèges, and the tocsin announces mobilisation, filling her with indescribable emotion. A cascade of names falls on her ear, strange and sonorous, while she feels an irresistible desire to write. She writes on every scrap of paper that falls under her hand, keeping this up daily for two and half months, till October 19th, 1914.

On that day, isolated in her villa at Bayonne, thinking of her husband and of her brothers, soldiers, she hears a new name, and, to her great amazement she sees on a painted door panel the first personage of the crowd which will later appear to her—*Cingola*, the evil fairy crouching over the earth. While this phrase echoes in her ears she has a vision of a horrible crocodile-headed



monster with enormous eyes and bloody hands, couched on the globe. She is irresistibly impelled to draw this monster, feeling that she will be obsessed thereby till she had fixed the image on paper. This she does, with amazing speed.

From that moment each time she hears a name the personage presents itself and she draws it with the same rapidity. At first, only one such vision appears, daily in the twilight, then two, then a series of variable numbers, notably one of 48 images seen in an hour and a half, in October, 1922, at Cannes. Up to the date at which I write these lines, 1,008 personages have been seen and drawn by Mme. Burnat-Provins at different times and under different circumstances. . .

The modes of apparition are many. Sometimes they seem to her to be suddenly formed in her brain, appealing to her eyes clearly, with all their details and colour. Sometimes the vision forms itself in her room under the similitude of a visitor; sometimes in a light cloud which soon disappears leaving a sharply-defined face. Sometimes it occurs out of doors, even in full sunlight, such as *Vangrelina at her decline*, seen at 1.30 p.m. while sitting in a chair near a hedge at Étang-la-Ville.

What do these visions mean? One might say they are elements of social life; parts played by individuals in the surroundings of city-life; morphological or moral forms, the diverse forms of destiny—all the types of human activity, and figurative of beliefs, superstitions, defects, and qualities, and many personifications of Nature—the Seasons, the wind, Ceres, Pomona, Faces in the Night, and so forth. . . Mme. Burnat-Provins gives the name *My Town* to the people of her visions in human beings, animals, allegories, things, and events happening in a dream-town, a dream with marvellously co-ordinated episodes.

[So far Dr. Osty. I have endeavoured to summarise fairly in abbreviated translation his rich literary expression. Some long paragraphs have been omitted, and the translation has been free rather than exact, but I have, I think, faithfully reproduced his meaning. Out of the 27 instances that he has given I have reproduced 16 which will give a fair idea of the whole series, and the marvellous precision and firmness of touch which gives the impression in a few lines. Whencesoever they originally come, they are singular examples of the fertility of the subconsciousness.]

Dr. Osty resumes: What does Mme. Burnat-Provins think, and how does she explain her visions? This very intelligent artist refrains from an opinion unless pressed; she prefers to keep to what she *feels*. If pressed she says: "In style, workmanship, and aspect this production has no relation with my other work as a painter or decorator. I could not, were it for a fortune, draw any of these heads to order. . . . Usually these figures are ugly, even hideous; those that are beautiful or even endurable, are few, and all that they represent is opposed to the turn of my mind



which has always sought for beauty and harmony. My work as a writer shows this. The idea of subconscious creation suggests itself, because the part that this has played in my life is well-known. In this matter, I reject that idea because I feel the contrary. I neither desire, nor feel moved to call or create these personages. Most of them are antipathetic or odious to me. I submit to them, I feel them come like a burden, but cannot refuse to draw them. . . ."

Dr. Osty remarks: "As will be recognised, Mme. Burnat-Provins, despite her high intelligence, cannot free herself from the error in interpretation which affects all persons who have lived through a hallucination, but whose knowledge of psychology is but slight, or null." He then explains at length why he concludes that the images are subjective and not objective. He goes on, "Anyone who has not lived through a strong visual hallucination can scarcely have an idea how powerful is the impression of reality which is thus given. I only learned that from a personal experience; which I will now relate.

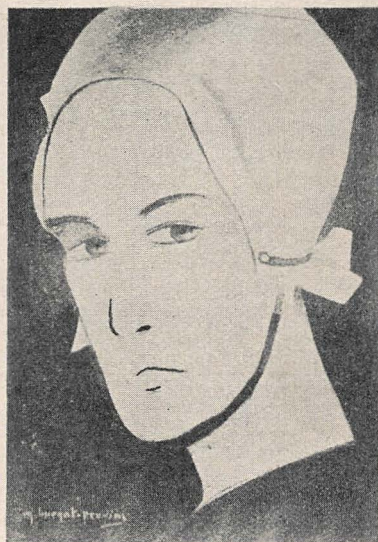
On one night in June, 1928, I was journeying to Bavaria by rail. Mr. de F. and myself had lowered the blind over the light, and I was lying down asleep when I was awakened by the stoppage of the train, and saw before me a lady dressed in blue in the attitude of speaking or of readiness to speak. She was in the light as if in daylight. Certain of the reality of this person I quickly got up to hear what she had to say. When up, I still had her before me for a moment, and then saw but the shaded compartment, I exclaimed to my companion, "What has become of the lady who was there? Before I had finished my question the remembrance came to me of a dream from which the stopping train had awakened me. In that dream I was holding a conversation with a lady in a blue dress, all was perfectly distinct, all details and circumstances came clearly to mind. The quick return to normal consciousness had put an end to the dream, leaving the principal object subsisting for a short time. Before this event I found it difficult to conceive that the human mind might make its mental images so strong that a perfect impression of reality might result.

Is it not a fact that all these subjects of hallucination have the invincible conviction of the reality of all that they see, hear, or feel in any way? That they are convinced of the exteriority of the influence which causes them to act in a way in which their own consciousness has no part? All the artists who act or write by interior impulse, whom I have studied in a greater or lesser degree, have seemed to me convinced that they are but the passive instruments of an intelligent exterior power. . . All the evidence however, points to this—that the initial stimulant to the subconscious work is the drama of the moment. At the very instant that the tocsin called the reserves from all the houses, and all





Ormagère la réfléchie



Robulige la dangereuse



Ambrus le désespéré





Ronifle l'eunuque



Picrobole, bateleur





Lap le pique assiette



Boluge le mécontent



Arcasse le jaloux



Mangoule Pétonnée





La Comtesse



Magoster, le savant



Gouaille l'hétaïre





Flugueline la pure



Turliche l'imbécile

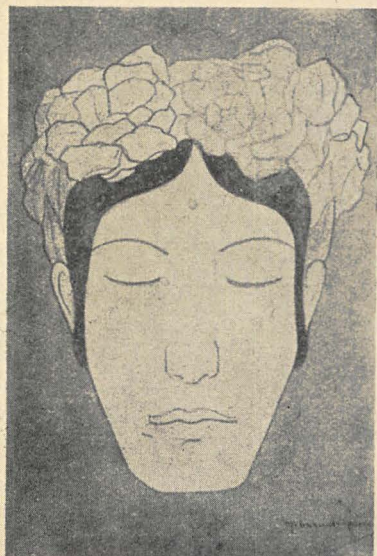


Nustrigène la facétieuse



Zurille le mauvais voisin





Hermèle, celle qui devine l'avenir



Elohie la sourde



Hyarce l'investi



Tanaubrouze, celle qu'on évite



the villages, and all the towns, the cascade of imaginary words was heard; and when the first vision was formed it was the allegorical synthesis of the bloody drama which the fatality of their passions and their inconsequence drew upon mankind: *Cingola, the evil fairy crouched upon the earth.* After this synthetic prelude came the symbolic detail of human life. All who were about to die, and to suffer, the innumerable characters playing innumerable parts, in innumerable destinies, came into personification.

[The few instances selected will give an idea of the wealth of this production in the artist-mind.]

MME. JULIETTE HERVY.

(The Dictating Voice.)

This portion of Dr. Osty's long article has been reduced to a single one out of many instances that he gives.

Mme. Hervy gives the following account of the birth and development of her paranormal faculty as a writer:

"My grandmother on the father's side, Delillier, was a very good somnambulic subject. She had been put to sleep several times by Du Potet and had shown remarkable clairvoyance. My grandfather Delillier also had had a curious premonitory dream. My father was highly intelligent, well balanced, and of high morality; he never showed the least trace of mediumship.

On the maternal side, my grandfather Hardelet was unbalanced. An excellent goldsmith, very skilled in his art, and highly intelligent; had monomania of persecution, and constantly changed his place of residence to avoid imaginary enemies.

My mother, also very intelligent, gifted as an artist, and a good writer, had the same prepossession as her father. She considered herself as misunderstood and persecuted. She became a spiritualist, and thought herself called to play a great part for the regeneration of mankind. She wrote much, but carefully concealed from me what she had written. But from those who had seen her manuscripts I learned that these were a tissue of incoherencies. Like my father, she was very violent and authoritative. I have always thought that my faculty might partly be due to the cerebral excitement of my grandfather and my mother. My maternal grandmother, on the other hand was a charming and well balanced woman. My mother often had visions and premonitory dreams. . . . .

In childhood I had many indispositions but no serious illness . . . At fourteen, regular development set in without complications. This regularity continued till 19, in 1888, but then ceased when I began to practise mediumship steadily. When in 1900 I ceased from mediumship, my courses returned, but ceased each time that I returned to continuous mediumship. It is to be remarked that sickness has never interferred with my mediumship. From 1906 to 1908 I suffered from nervous exhaustion and



in February, 1914, from pneumonia and pleurisy, which did not hinder my mediumship. Physical pain, such as sciatica, was abolished during trance but returned with the normal state.

My surroundings were intellectual; bearing on social questions, on art and literature. My father, a manufacturer of artistic furniture, took me to the museums and sought to develop the taste for beautiful things. My studies were those necessary for the higher and lower certificates. My reading was restricted to the French classics—Michelet, Balzac, Daudet, Maupassant, Goncourt, Hugo, Musset. Apart from my scholastic manuals, I had no books on philosophy or science. After I became a spiritist I read Kardec, Denis, Delanne, Cahagnet, some works of Papus, Dr. Gibier, and most of the works of Annie Besant and Leadbeater. . .

In fine, I have never had any philosophical works in my hands except, five or six years ago, Condillac and the Timaeus. It is to be noted that I had no taste for poetry. . . . I read, however, all the scientific and literary articles in the newspapers. . . .

The governess who had instructed me, Mdlle. Celina Michel, and her sister, Mdlle. Stephanie, both very intelligent and well-read, of whom I was very fond, came to live near us. They were spiritists and initiated us. We held table-séances, and at one of these (Mdlle. Celina, my mother, and I being at the table), a spirit (?) declared that I was a medium, that I should devote a quarter of an hour daily to my development, and that I should write remarkable communications from the religious, moral, and philosophic points of view.

I began on the next day. At first lines and strokes; next pages of single letters, then the entire alphabet, under light impulsion of my hand.

On the seventh or eighth day I “heard” a mental voice dictating word by word what my hand wrote under the light impulse previously described. In this manner I wrote a series of moral instructions for young girls, each in close writing on a page of a school copybook. I wrote steadily and slowly. Later on some fanciful descriptions of the planet Mars; and answers to moral questions. . . .

In the different circles to which I was admitted as a writing medium, I treated the most diverse subjects. I often replied to a question put to me; at other times I wrote by inspiration. . . .

Exterior troubles, like the weather, affected me. I have stopped dead without any apparent reason, and learned on the following day that at that moment there were street scenes (Boulangism, Dreyfus) which had taken place. During the War the same occurred again when the Zeppelin came over Paris, and before aeroplane raids were signalled.

In writing I sit up straight with the paper on my right, my penholder should be light, either wood or metal. Ebonite hinders



me. After writing the date and the question, I fall into trance. I have the impression of disengagement from my physical body which becomes numb. I hold myself a little behind my brain and wait. My hand then receives an impulsion, often light, sometimes more violent, and I hear in the centre of my brain a mental voice which dictates what I write. Each voice has a different tone which recurs when the same entity (to adopt spiritist diction) is in action. It was Dr. Osty who first had the idea of making me write literary compositions and asked me to write verses. Before that I was always asked for messages from the Beyond: philosophic, moral and scientific questions being put to my "entities."

From 1888 to 1899 I wrote much in different surroundings.

In 1890 I did very little. In January, 1901, I was married and remained for several years without any mediumistic faculty.

Dr. Pascal asked me to speak to the Theosophical Society. I was much embarrassed to find a subject; I made a fervent appeal to the powers of the Unseen, and wrote the *Garden of Olives*, which took me five or six days. I wrote the four lectures asked of me. Then, rare manifestations. Resumed very active work from 1914 to 1919. Then a new stop; work resumed with Dr. Osty in 1928.

[Dr. Osty gives six of this medium's productions in extremely diverse styles. Two are in verse, one is a long comic piece between a drunkard, an agent of police and a few personages; one is the experience of an author whose piece has been hissed; another is an abstract for a novel by Mme. Noelle Roger which differs entirely from that author's conception. Finally comes the one I have selected for the translation here following. The detail is as below.]

*Sitting of March 1st, 1929.* Dr. Osty decided to try Mme. Hervy on a philosophico-scientific subject in the "mediumistic" manner to which she is accustomed. At 3.15 p.m. I dictated to her what came into my mind, "*Henri Poincaré (deceased) says what he now thinks of the hypothesis of the Fourth Dimension.*" Mme. Hervy continued to write till 5 p.m. The result is here given:—

"The three dimensional universe is the physical universe—that of matter. It is the universe wherein man, living on the material plane, moves; and outside which it seems to him impossible to imagine other conditions of life than those to which he is temporarily adapted."

"But can he affirm that this physical universe is the sole mode of existence? Can he affirm that beyond material substance there are no other states of substance with other modalities?"

Such a statement would be as absurd as for a blind man to deny light, or for a deaf man to deny sound.

"Physical matter determines certain conditions of life, but it is only one particular state of the universal substance, and modern



scientists when studying the more subtle states of physical matter, are led to admit the hypothesis of a Fourth Dimension.

"This, which is only a hypothesis for material man, becomes a reality for him who lives in hyper-physical matter, that is, in the states of substance which are the continuation of physical matter.

"This hyper-physical substance presents possibilities which differ from those manifested by ordinary matter.

"Material bodies are composed of extremely complex elements which form dense agglomerations which are incapable of interpenetration. It is not the same with hyper-physical substance.

"In the material world physical form dominates and imprisons the spiritual principle. In the hyper-physical world the spiritual principle dominates the substance.

"Two ivory billiard balls cannot occupy the same space in the physical world, but two ivory balls (or their equivalent in the super-physical world) can interpenetrate one another completely without either of the two losing its personality, if I may so speak. The vision of these two balls interpenetrating one another will not give to the human being on the same plane a single impression, but the impression of two perfectly distinct balls in the same space.

"Vision on the hyper-physical plane not being the sight of the effect (form) but of the cause (idea) which creates the form, the vibration of the substance is integrally transmitted for each ball, despite the inter-penetration of its elements, because the systems of the constituent elements of form are based on rectilinear movements and not on closed curves\* like the movements of the elements of physical matter."

With physical matter, for instance, in the case of the ivory balls, each being is constituted by a series of closed vortices; they oppose to every body similarly formed by other closed vortices, a dense mass of elements impenetrable to analogous elements. The two ivory balls cannot enter one another, nor penetrate a table nor the wood of a floor. In hyper-physical states all these penetrations are possible, for all rectilinear systems can interpenetrate while keeping their own personality pure.

One might say that hyper-physical substance is essentially luminous, for it acts like light. All the luminous rays reflected by the objects in a room inter-penetrate without losing their personality, so that the rays reflected by a picture are visible from every point in the room as well as the rays reflected by the clock, the carpet, or the ceiling. A human eye, according to the place it occupies in the room, will distinguish in each of these

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\* The allusion here is to the constitution of the atom whose electrons move in closed curves round the central proton. Such bodies are impenetrable to other similarly-formed bodies, but are penetrable by most of the forms of energy.



rays an image in perspective of the objects which fall into its field of vision, and the bundles of rays which it receives on its retina, give distinct images of each object, though, in reality, each object fills the whole room with its rays, which inter-penetrates with all the other rays which equally fill the whole room with their total radiation.\*

In the hyper-physical universe all objects are self-luminous. There, Light is a function of thought, i.e., of life.

All creation emits light. And by "creation" I mean all beings (men, animals, etc.), as well as the objects created by human thought. In the material world light is a force exterior to beings. It comes from the suns and centres of combustion. In the hyper-physical world light streams from bodies and all the phenomena of substance are but luminous emissions.

All bodies are constructed with light, and that light can reproduce all imaginable forms, as a concave mirror, or the photographic camera can produce them.

The forms of the hyper-physical world may be compared with the luminous forms made by a concave mirror†, with this difference, that they may have an independent life of their own when they are the vesture of a being. They may also be inert forms when they are the passing creation of a Will. (For instance, compare the hyper-physical image of an ivory ball with the hyper-physical form of an animal or a man.)

This particular organisation of hyper-physical substance permits all the bodies of this plane to inter-penetrates without confusion and to be able all to occupy the same space without losing anything of their integrity. For him who perceives these forms, "space" has not the same value as on the physical plane. Sight (there can be only one sense on the hyper-physical plane), sight gives the perception of different objects occupying the same

\* "Henri Poincaré" might have added that in addition to the light which fills the whole room, there are the electro-magnetic rays of different wavelength which come from all parts of the earth, without mutual interference. Not only so, but the Cosmic radiation also fills the whole room without interfering with the light-rays and sound waves. It would seem that it is part of the nature of etherial vibrations to inter-penetrates without confusion. We have to invent instruments which can "tune in" with the vibrations, and reduce them to forms which our senses can catch.

(Translator's Note.)

† The reference to the concave mirror was brought home to me by the very perfect mirrors that I saw in Paris. A hand approached to this mirror gave an image of the hand, formed in the air by reflection. I could give myself a kiss by approaching my face. Personally, I prefer to kiss my wife!

The "single sense" alluded to seems to be sensitiveness to vibrations. In the material world the eye is sensitive to a few etherial vibrations, and the ear to a small range of physical vibrations. The sense of touch perceives solidity and heat, and in a few cases, electricity.

(Translator's Note.)



space, each luminous emanation giving the sensation of the emitting body. As in the case of physical light in which a man distinguishes among the mass of rays those groups which give him the sensation of separate and distinct objects, so hyper-physical man and beings separate the luminous groups of rays (pencils) which give the sensation of distinct bodies, however numerous, which are occupying the same point of space.

The difference between the surfaces and the interiors of the solids which constitute material bodies, no longer exists; and the modes of existence are naturally very different. Space and Time do not react in the same way; and certainly it is very difficult for physical man to conceive of life in a hyper-physical world in which all the conditions of existence are different and infinitely more agreeable than in the three-dimensional world.

Do not imagine that the hyper-physical world is less rich and varied than the physical. It is infinitely more rich, and not only can it reproduce the splendour of the material world, but can add other splendours thereto.

The hyper-physical world is an open field to creative thought. Man thinks, and at once his thought is revealed by a corresponding luminous vibration. To construct a palace is not to pile stone on stone, it is to think this palace and build its luminous form. It will not have your three dimensions, but it will be just as real and just as tangible for the beings who may be called to see and inhabit it.

In the hyper-physical world bodies are differentiated by their vibratory constitution, each luminous vibration giving a terrestrial sensation, but working on a sole sense, instead of striking fractions of that universal sense, as in physical life in which man registers a very small number of vibrations with his sensorial organs.

“HENRI POINCARÉ.”

[I have selected this, translating it with great care to preserve the original meaning. I have even retained the French word “personality” when it might perhaps be better rendered by “individuality.” We in England, do not speak of the “personality” of lifeless objects, but in French “personnalité” means “personal feeling” either of the living being or of those living beings who contemplate an individual object. There is a “personality” of a rose, as well as its individuality.

Some may think that the whole of this marvellously logical presentment of fourth-dimensional life proceeds from the subconsciousness of Mme. Hervy, who has read practically nothing in philosophy. I find this very difficult, as an explanation. I have read a good deal about the fourth dimension, and have even referred it in my mind to substance rather than to what we call “Space”; but I am totally unable to produce so closely



reasoned an analysis of the consequences of such concepts. Whether, as a matter of fact it does proceed from the medium herself or whether Henri Poincaré has had a hand in the description, must be left to the reader's power of discrimination. If it is true in substance, it throws much light on many of the phenomena which come to us through mediumship.

One may readily admit that Mme. Burnat-Provins' wonderful drawings of the thousand debased types of human nature are symbolic of the infinitely various lives that were about to suffer and to perish in the Great War, and came from herself alone; but it seems to me a very long step to faculty, especially in view of the various objective proofs of continued life which have convinced so many of its existence.

STANLEY DE BRATH.]



## SOME NEW FACTS REGARDING TELEPLASMS.

(An address delivered by Dr. T. Glen Hamilton to members and friends of the British Medical Association on August 27th, 1930, at Winnipeg, Manitoba, Canada.)

### INTRODUCTORY.

That many people are to-day becoming deeply interested in the findings of psychical research is, I think, plainly evident to those who follow closely the trend of public thought. That many of these are to be found in the ranks of the scientifically trained is also true, and is a fact of great moment to those (of whom the speaker is one) who hold this new field of inquiry to be of paramount importance. This slowly changing front is no doubt due, in the first place, to the influence exerted by the many men of eminence both in science and in letters, who, during the past sixty years or more, have come to accept the actuality of psychical phenomena; in the second place, to the fact that it is now more generally known that metapsychic findings are as rigorously established, in many instances, as are those in any other branch of science. No doubt other deep-rooted causes are at work, but these two, I think, stand pre-eminent.

Nevertheless, we still find many, particularly in the scientific realm, who not only ignore the great body of established facts now available regarding these matters, but who also exhibit a sort of fastidious shrinking from even mentioning or discussing these phenomena, *i.e.*, their nature, the possible light which they throw on biological and mental processes, the best hypothesis to account for their appearance, their influence on religious thought—in these and in many other problems growing out of these phenomena they appear to be totally uninterested. Why? The reason is not far to seek. It has become noised abroad that this research has to do with strange and mysterious forces curiously erratic in their manifestations. Furthermore, it is said that these forces appear at times to be directed or dominated by something resembling a hidden human personality or mind, and to the scientist who has eliminated all conceptions of mind as an agency or active factor in connection with the physical universe about him, such a phenomenon is absurd in the highest degree. He at once protests that the metapsychist is returning to the mire of ancient and mediæval superstitions from which he had hoped man had at last emerged. He demands, in effect, that psychical research abandon its investigation of “hidden intelligences” and “directing personalities” if it is to be granted any recognition whatsoever within the borders of the scientific community. But this, in all honesty, the metapsychist cannot do, for the problem of the directing intelligence he has always with him—provocative, challenging, illusive; the salient fact, if we will but admit it, throughout practically the whole range of psychical output. And what is he to do about it? Two courses lie before him: He must either accept these phenomena as he finds them and insist



on examining them in their entirety, or else abandon the whole quest ; if the latter, he goes down to defeat before the onslaughts of uninformed criticisms and prejudice—surely a state of intellectual bondage more ignominious than that which arose out of man's ignorance ; if the former, I am persuaded he is but following in the footsteps of other and more intrepid explorers who dared to enter other continents of knowledge once not less dark and mysterious. As members of the medical profession, we dare not too soon forget with what scorn and ridicule we met the early findings of Galvani, of Mesmer, of Harvey, of Pasteur, and Lister. And, if like these, the metapsychist must also for a time suffer the opprobrium of his fellow scientists, he must bear it with equanimity, knowing that he fights on the side of those unconquerable allies—truth and time. And it is to a number of these daring Empire-builders in this new world of knowledge slowly but surely opening to our view, that I would now direct your attention.

#### THE CHIEF WITNESSES FOR TELEPLASM.

There is undoubtedly a growing conviction at the present time among leading researchers that the establishment of subjective and objective metapsychics must go hand in hand, if we are to lay an impregnable foundation for this new and struggling science. For many years, the efforts of this research have been largely directed towards the investigation of the more mental types—clairvoyance, telepathy, trance automatisms, prevision, &c., and due largely to the highly scientific work of such men as Myers, Gurney, Hyslop, and more recently that of Eugene Osty, the data regarding these are now so extensive and so conclusive that the reality of such phenomena is placed beyond question. An equally intensive study of physical phenomena, the movement of objects without contact (telekinesis), and supernormal materialisation is, however, of more recent date. Particularly is this true in regard to the latter—the alleged presence of those strange masses and forms which appear to be in some mysterious and unknown manner the product of the medium's organism. Although many authoritative observations were made along these lines during the latter half of the last century, including the invaluable and unassailable work of Wm. Crookes (later Sir William), it was not until Baron Von Schrenck-Notzing, an eminent physician of Munich, in collaboration with Mme. Bisson, of Paris, began the extensive use of flashlight photography as a means of record, that the reality of a materialising substance was placed on a sound factual basis. Beginning investigations in 1910, and first publishing some of his results in Germany in 1913, where they aroused both sympathetic and hostile attention, it was not until after the Great War, through translation into English and other languages, that still wider interest was aroused in the extraordinary findings of this master researcher. Over eight hundred pages in length, and containing some two hundred illustrations, mostly reproductions of flashlight photographs, Schrenck-Notzing's report is devoted entirely to his exhaustive researches of the phenomena



appearing in the presence of the noted Eva C. and other materialising mediums.

However, the testimony of Schrenck-Notzing was not left to stand alone. Prof. W. J. Crawford, a lecturer in civil engineering in Belfast Technical Institute, began in 1915 a series of epoch-making experiments with a young girl medium of that city; and, in addition to brilliant work in telekinesis, he secured a number of flashlight photographs of an amorphous substance issuing from the medium's body, and more or less similar to certain masses observed by the German investigator. Gustave Geley, a Paris physician of repute, and for some years president of the Paris Metapsychic Institute also verified the actuality of these amazing phenomena. Experimenting with Eva C., with Jean Kusik, and with the great Polish medium Franek Kluski, Dr. Geley was able to observe, under the strictest of test conditions, numerous teleplasmic forms, some of which showed even greater brilliance and perfection or organisation than those observed by Schrenck-Notzing. Furthermore, so excellent were his opportunities for observation, that he was enabled to present a synthetic report covering their genesis, characteristics, morphology, &c., a step which hitherto had not been attempted.

Prof. Charles Richet, the eminent physiologist and member of the Paris Faculty of Medicine, also came forward with his verification. Basing his conclusions on an exhaustive survey of the work of all reputable researchers from the time of Crookes, on, and, as well, on his own personal observations extending over a period of many years, he boldly stated in an authoritative treatise which appeared in 1922, that "there was ample proof that experimental materialisation should take rank as a definite scientific fact." He went further and stated that "materialisations, considered along with telekinesis and collective hallucinations, constitute proof before which the imperfect science of to-day must bow." While materialisations were investigated by a number of other Continental researchers of standing, these five—Mme. Bisson, Schrenck-Notzing, Crawford, Richet, and Geley must, I think, be regarded as the chief foundation builders of this new, and perhaps, most important department in the science of metapsychics.

The matter, however, did not rest here; teleplasms were to appear in still another part of the world. Beginning in 1923, and continuing up to the present time, Dr L. R. G. Crandon, a well-known surgeon of Boston, has found exceptional opportunity for the observation and record of these and allied phenomena in the unexpected mediumship of his wife, now known in psychical research circles as the famous medium "Margery." Dr. Crandon's investigations, conducted with excellent scientific precaution and in collaboration with a number of able and experienced American researchers, among them Dr. Mark Richardson and J. Malcolm Bird, an official of the American S.P.R., have led to results, the scientific importance of which cannot be overstated. Among these is the establishment of several new and remarkable modalities of the teleplasmic substance.



That teleplasmic phenomena have also appeared here, many of you are, of course, aware ; but before passing to a brief examination of these, may I draw your attention to some of the known facts relative to the substance itself.

#### THE SUBSTANCE.

Geley, writing in his excellent treatise " Clairvoyance and Materialisation," and basing his report on his own and on other scientifically established findings, says : " Observation shows this ectoplasm (teleplasm) is an amorphous substance which may be either solid or vaporous. Then, usually very soon, the formless substance becomes organic, it condenses and forms appear which, when the process is complete, have all the anatomical and physiological characters of biologic life. The ectoplasm has become a living being or a fractional part of a living being, but is always closely connected to the body of the medium into which it is absorbed at the end of the experiment. Such is the bare fact considered in itself, dissected, so to speak, down to its anatomical and physiological structure. This fact is substantiated, with formal proofs, by the common consent of scientists from all countries." He also found the substance to emanate chiefly from the natural orifices, the top of the head and the ends of the fingers ; that it took on different aspects, sometimes the appearance of a kind of protoplasmic paste, sometimes a number of fine threads ; at other times it resembled cords, rigid rods, or a thin tissue with undefined and irregular outline. Its colour, he observes, may be white, grey or black, the first colour being the most frequent. Both the volume and visibility he found to vary. One of the most remarkable of his findings shows the substance to be mobile. Regarding its sensibility, Geley's observations are highly important and will be quoted in full :—

" It is sensitive even to rays of light. A bright and unexpected light perturbs the medium, but this effect of light is also very variable ; in certain cases, even daylight is endured. The magnesium flash causes the medium to start violently, but the substance can stand it ; this allows of instantaneous photography.

" In the effects of light on the substance and its reaction on the medium it is difficult to distinguish between what is really painful or only reflex ; but whichever it be, it interferes with experimentation. For this reason, cinematographic photographs have been unsuccessful, with the exception of one taken by Schrenck-Notzing. Besides its sensitiveness, the substance seems to show a kind of instinct analogous to that of the invertebrate animals. It seems to have the same kind of distrust as a defenceless animal, and protects itself by retreat into the body from which it has issued. It seems to fear being touched, and is always ready to avoid this by resorption."

Other important observations included in Geley's synthesis will be referred to later when examining some of the teleplasmic manifestations recently recorded in our work here, and to which we shall now turn.



## THE WINNIPEG PHENOMENA.

Before recounting the facts necessary to a description of the Winnipeg phenomena, I wish to state that in all these investigations I have had the able and untiring assistance of a number of men and women of this city whose standing in the various professions and calling to which they severally belong is of the highest. Let me say also that the mediums whose remarkable faculties have so largely contributed to the success of these researches have, from first to last, given unreservedly of their time and talents solely in the interests of truth, and without thought of reward of any kind. I wish further, to state that we entered upon this work activated entirely by a spirit of cold curiosity to know the facts for ourselves; sentimentalities and religious beliefs played no part. From the first the scientific method was adjudged to be the only method leading to worth-while and permanent results, and to this end therefore, it has been applied in each and every experiment. This, I may say, consisted of full control of every experimental detail by the experimenters themselves, rigorous precautionary preparation of the medium, and control throughout the time of the experiment, repeated observations, and full and accurate records, including the use of flashlight photography whenever possible. It should be understood that this photographic registration has been carried out not with one camera, but with a number of cameras, usually with not less than six, and frequently, especially where an important phenomenon was in progress, with as many as eleven and twelve. From the fact that these cameras were located at various points about the experimental room, thus providing records from a considerable number of angles, and as well, carried different types of lenses, *i.e.*, the wide-angle, Anastigmat, portrait, quartz, and stereoscopic, it will be seen that excellent facility was afforded for a careful and analytical study of these strange emanations. When it is also known that the flash was electrically fired, it will be recognised that not only had we in such photographic equipment a fraud-preventative *par excellence*, but as well, a registration unassailably scientific.

While there is good reason to suppose that the phenomena in question are not the product of one medium's organism alone, but are the outcome of what might be termed a group mediumship, as the majority of the teleplasmic masses so far have appeared attached, or in close proximity to one particular medium's body, they will for convenience sake be designated by this medium's name, *i.e.*, Mary M.

With Mary M., the materialising substance issues mainly from the facial orifices, although there is much evidence to show that the skin is not a limiting membrane. Out of thirty odd extrusions recorded, all but seven are connected with or adjacent to some portion of the face. The appearance of some of these head-masses, however, would lead us to surmise that they were due in some measure at least, to some form of condensation process. Such a process is noted by Geley and others.



The Mary M. teleplasms fall naturally into three main divisions : the amorphous, the semi-organised, and the organised. These again show a number of remarkable variations. The amorphous show two main aspects : those which resemble fleecy cotton-wool in appearance, and those which take on an appearance of stiff dough or paste. Sometimes we find these several aspects combined in one extrusion. While these amorphous masses are usually decidedly irregular in outline, they appear to possess considerable stability from cohesion and surface tension.

The dazzling whiteness of the substance, as recorded in these experiments is worthy of special attention. This feature is apparent not only to the naked eye at the time of the explosion of the flash, but is indicated also by the intensely dark areas found on the plates when developed, due undoubtedly to the highly actinic rays of light which the substance itself emits. Particularly is this true where masses of considerable magnitude are present.

The marked density of the Mary M. teleplasms is still another characteristic which compels our attention, the deep shadows cast by the various masses and forms being an outstanding feature of all photographs.

While the size of these masses varies, the majority are of surprisingly large proportions, many of them being from one-half to two-thirds the area of the medium's face, while in one notable instance the teleplasmic mass equalled the body of a young girl.

On a few occasions a teleplasm has shown brilliant luminosity. This phenomenon has, of course, been observed by many other investigators.

#### FORMS SHOWING SEMI-ORGANISATION.

The semi-organised forms which have appeared from time to time during the Mary M. experiments comprise an exceedingly interesting group and are, so far as I am aware, unique in the annals of teleplasmic research. These undoubtedly show subjection to some form of supernormal mechanistic influence. In one instance, we find the substance taking on an appearance not unlike that of a brooch or small medallion, the surface and margin plainly and smoothly outlined. In another, the mass is skilfully twisted exactly like a skein of yarn ; in a third we find presented a careful imitation of a pendant ear-ring, while in two most astonishing cases the teleplasm has taken on the unmistakable resemblance to a ship—one of these having even representations of sails and rigging.

In two instances, this imitative power extended to the production of simulacra—one that of a large crude hand, and the other that of the trunk of a woman's body.

These semi-organised masses offer still another group—those presenting purposive or utilitarian formations. Three of this type have been photographed, the first being fine cords connecting the medium with a supernormally ringing electric bell ; the second a small bristle-like prop or strut, apparently holding a mass in position, and the third,



a formation of trumpet-like compartments which evidence at hand shows was being used for the production of voice-sounds at the moment the photograph was taken.

Knowing the supernormality of these (and all) Mary M.'s teleplasms to be established beyond question, we are forced to ask ourselves, the how and why of these mechanistic productions. Admittedly the inferences arising from such manifestations are disturbing. In other words, we are beginning to catch glimpses, objectively recorded, of those hidden intelligences which, as we pointed out in the introductory remarks, accompany nearly all worth-while and important psychical happenings.

#### ORGANISED FORMS.

If we have found the mechanistic aspect of these semi-organised forms disquieting and even startling in the inferences which they at once suggest, we shall find the third group of Mary M. teleplasms, the organised, to be even more so. Amazing as it admittedly is, this group consists entirely of teleplasmic representations of human faces—faces which present the appearance of anatomical perfection. That these phenomena, unbelievable though at first sight they appear to be, are not the only ones of their kind, but, on the contrary, closely parallel certain phenomena observed and in some cases photographed, by Mme. Bisson, Richet, Geley, Schrenck-Notzing and other investigators of note, a perusal of the extensive literature on this subject will abundantly confirm. Prof. Richet states that the materialisation (1) of a hand, of a face, is a fact as assured as telekinesis; “and this makes it all the more difficult to understand,” he goes on to say, “for these forms seem to have all the attributes of life.”

While, to the metapsychist, these face-forms manifest many aspects of compelling interest, only those of peculiar interest from the medical view-point will be considered at this time.

In the first place, out of the thirteen faces so far photographed all but one are of miniature size, and this in spite of the fact that with one exception they are the faces of adult persons. These tiny miniatures, approximately one-third the size of the medium's face, perfect in their delineation and in their life-like appearance, offer to the observer a never-ending source of wonderment. In the elevation of their tiny features with appropriate shadows and in the incidence of light to be observed in the eyes as recorded by the various photographs taken from the various angles, one obtains excellent confirmation of their three-dimensional formation.

Of great scientific import is the fact that all these teleplasmic faces are found to be surrounded with the substance in its amorphous state, in such a manner as to suggest their original development within a capsule of the materialising substance, this capsule or shell breaking open to disclose the face within. If this hypothesis is correct—and the evidence afforded in our work here is very strong—we have here an embryonic process analogous to that of normal generation. This analogy was noted by Geley.



May I here digress from the main subject to point out an interesting fact, namely, that the bulk of original investigation in the teleplasmic field has been done largely by those trained in the science of medicine. This does not appear to be merely accidental; rather it would seem to be the outcome of the nature of the training to which the medical man is subjected, a training which undoubtedly enables him to approach the realm of (so-called) supernormal biology and physiology more readily and more surely than does the training received in any other branch of science.

Equally important from the medical point of view is the state of trance into which the medium passes during experiments of this nature, (and this includes both Mary M. and the auxiliary mediums) in which psychological and physiological changes are present which at once mark the trance condition as genuine.

For purposes of description, the trance may be considered as consisting of four stages—the stage of onset, the stage of deep sleep, recovery of consciousness and the post-subnormal stage, these in turn presenting certain objective and subjective features of which at this time I can offer but the barest summary. Objectively, we find excitement, psycho-motor retardation, catatonic rigidity, complete relaxation, the deep trance sleep and various automatisms. Regarded subjectively, we find paraesthesias, hallucinatory visions and impressions, these latter (the clairvoyance or cryptesthesia of metapsychics) frequently revealing the medium's faculty for supernormal cognition, such faculties at once marking the Mary M. trance as resting on a genuine supernormal basis. These subjective features, however, show considerable modification in each individual case—that is, certain features may be exaggerated in one medium while in another they will be greatly suppressed. Modifications may also occur as the outcome of changes in the experimental environment.

A number of physiological aspects may also be noted—pallor, clammy condition of the skin of the face and hands, slightly accelerated pulse and marked changes in respiration, especially during the stage of onset, more rapid during excitement, slower during catatonic rigidity.

Although with some mediums, notably Margery, teleplasm may appear while he or she remains in a state of normal consciousness, as a rule they occur during the deeper states of trance-sleep. Such is the case here, all the Mary M. teleplasms to date manifesting only when she has passed into a deep and sometimes profound condition of trance as outlined above.

Before passing on to view the lantern slides of some of the more important of the Winnipeg teleplasms, may I draw your attention to one other outstanding phenomenon observed in connection with their manifestation, and that is, to the fact that it is in an analysis of the trance in connection with these materialisations that we once more catch glimpses of those mysterious directing agencies already referred to. Previous researchers have also been brought face to face with the same phenomena. Schrenck-Notzing regarded these trance intelligences



as mediumistic impersonations of secondary personalities. His co-labourer, Mme. Bisson, on the other hand, recognised the possibility that the phenomena may be produced by an entity or entities independent of the medium. Richet, while admitting that the teleplasmic forms appeared to have all the attributes of life, regarded the hypothesis that these personalities had a separate existence from the medium as unwarranted by the facts. Geley felt, on the other hand, that the phenomena demanded a middle course. "Some experimental modalities," he writes, 'reveal plainly an extraneous will. No doubt this will may have its origin in the subconscious, but this hypothesis is at once both complicated and difficult. It is prudent to suspend judgment on this highly important matter, and simply say that in good mediumistic seances everything happens *as if* the release of the phenomena, the initiative, and the primary directive idea all come from the independent and autonomous entities.' Geley's final summing up applies equally to the phenomena observed in Boston and Winnipeg: "everything happens *as if* it came from independent and autonomous entities." May I say in our work here, whether we seek to account for these planning and directing trance agencies as mysterious by-products of the subconscious, or whether we adopt the less complicated hypothesis that they are independent personalities, their supernormality in most cases has been successfully established.

To a number of researchers then, both European and American (and these are but a few of the many who might be cited) telekinesis and teleplasms have come to be accepted as demonstrated fact; and this in spite of their awareness that what they made bold to authenticate was, in the words of Richet, not only extraordinary, but monstrously extraordinary.

In closing this hurried review of some of the phenomena which it has been our rare privilege to have witnessed and recorded during the past two and a half years, may I leave with you the noble words of Sir Wm. Crookes, who, in 1898, closed an address delivered at a British Association for the Advancement of Science, of which he was at that time president, and in which he referred to his early investigations of psychical phenomena, as follows:—

"To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism is to bring reproach on science. There is nothing for the investigator to do but to go straight on, 'to explore inch by inch, to follow the light wherever it may lead'."

"Steadily, unflinching, we strive to pierce the inmost heart of Nature, from what she is, to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful with every barrier that is withdrawn."



## IN DEFENCE OF SOME MODERN MEDIUMS.

By S. DE BRATH.

It is, of course, true that the Society for Psychical Research does not concern itself with the question of survival as such. Its function is, firstly, to establish the genuineness of psychical phenomena; and secondly to discover their laws and modes of production.

Whether those phenomena are trivial or not scarcely enters into the question; the point is whether they are supernormally produced. In the second phase of the inquiry, they are necessarily brought into contact with the "spirit-hypothesis" and, therefore, with the question of survival. Many of their members, among others my humble self, and also some of their more distinguished members, are convinced that the only satisfactory solution for *all* the phenomena is that same spirit-hypothesis. Not that it is applied to all the phenomena except that the human mind incarnate or discarnate has always some spiritual faculties, but that some of them are not otherwise explicable.

Mr. Besterman is not one of the convinced. He criticises the basal facts which deal with physical happenings. He has published a small book of 175 pages\* in which he seeks to demolish that part of the evidence. It is said to be written "to a large extent from personal experience and investigation," but this applies to only two out of five of the mediums criticised. Mrs. Piper, Eva C., and "Margery" he has never seen. He reports Eva as "fraudulent from beginning to end." In a lecture reported in *The Link*, of July, 1930, he goes further, and says that "practically all physical phenomena are faked by the mediums." He added that some distinguished men of science whose names are household words are not blameless in respect of the precautions taken against fraud. He says that "we are not entitled to take the bare word of anybody, however distinguished, eminent, respected, and otherwise honourable, in so important a matter, unless the personal element has been eliminated."

Such criticism derives its whole importance from the position of the writer, who is the Editor and Librarian of the S.P.R. It stands on a different footing from the allegations of any private individual. It is therefore from that standpoint that we shall deal with it, and face the distasteful task of opposition. It will not enhance the reputation of the writer as a careful and unbiassed critic, as the Editor of the S.P.R. should be.

"The bare word" of any experimenter is not in question. Each of the writers whom Mr. Besterman condemns has given the utmost attention to the elimination of possible fraud. He says that "people of the type which must be believed on the strength of their honourable character, have never come forward and said that in connection with themselves supernormal phenomena have occurred." Does he mean that they are not themselves physical mediums? Of course, they are

\*Some Modern Mediums. By Theodore Besterman (Methuen: 7s. 6d. 1930).



not ; but A. R. Wallace, F. W. H. Myers, Professors Crookes, Zöllner, Hyslop, Aksakoff, Schiaparelli, Morselli, Sir William Barrett, Sir Oliver Lodge, Drs. Richet, Geley, Crandon, Glen Hamilton, and many more have given the data on which they have based their testimony. There is no question of their "bare word" any more than that of witnesses in a court of law who testify to facts they have seen.

Mr. Besterman says : "Immobilise the medium entirely and the phenomena cease entirely." Is this true ?

Obviously not. Eva was stripped entirely, critically examined by gynecological experts, she had emetics administered to avoid the possibility of "regurgitation," and her hands were held. We can accept the assertion of the experimenters to that effect, whether or not the flashlight photographs directed upon the materialisation take in the hands of the medium in all cases. "Margery's" photographs do show her hands controlled. So likewise do the Winnipeg photographs. In all these cases the medium was completely immobilised.

The whole series of photographs in Geley's *Clairvoyance and Materialisation* bear testimony to the fact of ectoplasmic growth, and to the genuineness of the ectoplasmic hands certified by the admixture of cholesterin as produced, then and there. I have seen the casts from these moulds and can certify that some of the hands there produced are half the size of normal hands. Rudi Schneider was completely immobilised at Mr. Harry Price's experiments. Yet the phenomena occurred. Does Mr. Besterman really think that Geley's work, supported as it is by Professor Richet, can seriously be impugned by the remark, printed in italics as if it were new, that "*Marthe Bérard and Eva C. are one and the same person.*" He had only to refer to Richet's *Traité de Métapsychique* (translated as *Thirty Years of Psychical Research*) to see this statement repeated again and again from the index onwards to the text. The statements with regard to the unpublished photographs seen by Dr. Lambert by the courtesy of the I.M.I., which Mr. Besterman has not seen, should not be adduced as evidence at all in face of the fact that the materialised faces *lived and grew* to the forms that are shown. Hearsay is not evidence.

Mr. Besterman says (*The Link*, p. 181) that "the mediums, unless they have a friend with them, say they cannot get results." Mr. E. E. Dudley and Mr. J. Malcolm Bird in their account of *Teleplasmic Thumbprints* given in *PSYCHIC SCIENCE*, for April, 1930, give the following data :—

"The next séance was held the following evening at Lime Street, at 9.20 p.m., 'Dr. Z' and Mr. Fife sat with Margery. Her wrists were secured to the chair-arms with five turns of half-inch adhesive tape cross-marked to the skin with blue pencil. The hot-water dish was at her left in front of 'Dr. Z.' The latter searched the room with white flashlight after Margery had been thus secured. At approximately 9.45 p.m., Mr. Fife poured the hot water at Walter's request, and 'Dr. Z' unlocked the door, let Mr. Fife out, and relocked it. He then placed one piece of marked wax in the dish, and on this he



received two prints, one of which is the 'Walter' thumb. This was shown as Fig 11. 'Dr. Z' then called Mr. Fife back into the room, and later a brief séance was held, at which the circle was formed with Margery (still lashed to the chair), 'Dr. Z,' Dr. Richardson, Mr. B. K. Thorogood, Mr. Dudley, Mrs. Richardson, Dr. Crandon, and Mr. Fife."

This, and many statements in the same issue, may be compared with Mr. Besterman's allegations.

The conclusions of the circle who have experimented with Margery as here related, compared with those of Mr. Besterman *who has not*, are as under :—

1.—The presence or absence of any sitter does not alter the type or nature of the prints obtained, nor the apparent ease with which they are produced.

2.—The prints are not a function of the locality of the séances.

3.—The prints are not a function of the conditions of control.

4.—These prints are not a function of any normal mould or model.

5.—The "Walter" print can be obtained through a medium other than Margery.

6.—A different finger-print can be obtained on request.

7.—A deformed print of the "Walter" thumb may be obtained without prior notice.

8.—A different finger-print pattern may be unexpectedly presented.

9.—The same finger-print pattern can be obtained through two mediums widely separated (450 miles) within a short space of time. (77 minutes.)

10.—Margery can be in her normal state of consciousness while such "Walter" prints are being made through a distant medium.

11.—Margery may be rigidly controlled while a "Walter" print is made in the absence of any sitter—

12.—Margery's presence is not necessary to the production of the "Walter" thumb-print.

These are not the "bare word" of the experimenters; they are the conclusions from the fully reported evidence, just as a Jury's verdict is not their bare word, but is the inference from the evidence.

Compare this with Mr. Besterman's words: "It is enough to say that from an evidential point of view, Margery's teleplasm offers perhaps the least satisfactory of her phenomena. . . . It is stated that the thumb-prints so obtained are those chiefly of Walter. But there is no real evidence of this. Moreover, this is not really of vital importance so far as the phenomenon itself is concerned. Whoever's the thumb-print may really be, the phenomenon would be of extraordinary importance if it were really supernormally produced . . . many critics taking the line that in view of the darkness required for the production of the thumb-prints, the control is inadequate, and that the thumb-print may be produced by the medium herself or by a confederate, making use of previously prepared dies or stamps."

In the A.S.P.R. Journal, of November, 1930, the Editor calls



attention to two somewhat serious misstatements by Mr. Besterman. The first refers to the good faith "of the "anonymous Captain X" whom Mr. Besterman should have known, and really did know, to be Captain Fife, whose name could not be given till he had himself permitted this. Mr. Besterman says "The box was opened at the sitting and the lights turned out." This is an inversion of the order of events—the lights were turned out *before* the box was opened. We do not wish to imply that the misstatement was wilful, but we do think it an instance how the prepossession of fraud can colour the faculty of judging evidence.

Mr. Besterman says, regarding "raps," that they are easily imitated, and at his lecture he placed his hands behind him and directed the attention of his audience to the wall. What his hearers thought of this exhibition we do not know; but this is what Professor Crookes says:—

"I have heard raps in a living tree—on a sheet of glass—on a stretched iron wire—on a tambourine on the roof of a cab—and on the floor of a theatre. Moreover actual contact is not always necessary; I have heard these sounds proceeding from the floor, walls, etc., when the medium's hands and feet were held, when she was standing on a chair, when she was enclosed in a wire cage, and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon—I have felt them on my own shoulder, and under my own hands. I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started to explain these sounds. I have tested them in every way I could devise, until there has been no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means."

Which is the more credible? The experiments of an experienced F.R.S., or the hasty impressions of a young man who presents his suspicions as universal fact.

Mrs. Piper is treated with fair justice, it is admitted that her work is genuinely supernormal in the sense that she gives information obtained through channels other than her normal senses. Mr. Besterman, while considering that this information does not warrant the conclusion that it comes from the discarnate, gives the contrary conclusions of Myers, Hodgson, Hyslop, and Sir Oliver Lodge, and is careful to state a small part of the evidence which seemed to them cogent. He sums up the case with the words of Mr. Piddington, and "leaves it an open question whether the intelligent agency is one living on earth or one operating from another sphere." He says "we cannot do better than follow his example." To all this no objection can be raised, except that it gives a very narrow view of Mrs. Piper's powers and output.

But the treatment of the other four mediums is quite different, and with regard to these it is with great regret that we must say that this little book of 175 pages neither fulfils our expectation, nor justifies its claim to present "a representative cross-section of mediumistic psychical research as it is to-day."



Its superficiality brings the whole treatment into contempt. "Psychical Research as it is to-day" has gone far beyond "fraud" as an explanation of physical and mental phenomena. M. Sudre has seen this, and though he attributes all the phenomena to the subconsciousness of medium and sitters, he dismisses the theory of "fraud" as obsolete and inadequate.

In all this, we should have been glad not to have mentioned Mr. Besterman at all but simply to have disproved his statements; but that would have been to take up the contemptible position of being "willing to wound, but yet afraid to strike." We can assure Mr. Besterman, if he cares to accept our assurance, that these pages are not written with any hope of inducing him to modify his views. They are written because the utterances of the Editor S.P.R. inevitably react on the Society which has appointed him, and whose matured opinion he is naturally held to represent. "Survival as such is not studied by the S.P.R." Agreed, but most persons who are interested in research work, are so interested because they think that it must shed a light upon human life and destiny. If it is only a set of queer happenings due to telepathy or some unexplained cause, we do not care about it, and would leave it to those who are interested in unpractical matters, such as the futilities which Mr. Besterman reports of Mme. Kahl-Toukholka.

But those of us who agree with F. W. H. Myers and the original founders of the S.P.R. and who think with Sir Oliver Lodge, will conclude differently. Sir Oliver says:—

"That occasional communion is possible between those still associated with matter and those who have entered on another phase of existence—these things are not to me hypothetical or doubtful, but definite and scientifically ascertained facts. . . . I expect that this statement of assured conviction about the truth of facts still in dispute, will raise in some quarters ire and contempt; but I do not propose to qualify the statement with an apology or hesitation, for I am as convinced of these things as of any other facts of nature, and I feel sure that posterity will realise their truth." "Some people may hold that that as long as an episode is known to any person on earth it is preferable to assume that that person's mind is tapped, no matter at what distance and by what unlikely people. The object of science, however, is not to exclude every forced and unnatural hypothesis, but to find the true one. Prejudice apart, it is a question of fact; for even if a fact is simple it may still be true!"

Sir Philip Gibbs in a current newspaper, asks:—

"Who nowadays is certain of anything? Where does Youth get a lead from older folk, more bewildered than youth itself? Einstein's theory of relativity, which only Mr. Bertrand Russell and a few others understand, is but one form of suggestion that there is no fixed point of truth.

"Religious leaders have undermined their own creeds in the English



Church, philosophers, novelists, essayists, jeer at the old moralities. 'Do as you will,' says Mr. Aldous Huxley.

"The politicians do not inspire great faith or noble idealism. The world is in a turmoil."

It is, and Dr. Osty has given a summary of mental phenomena on p. 162 of his book. Well, according to the Gospels just such an One did visit this earth. Instances of every one of the supernormal traits are recorded of Him. In addition to these faculties, He wielded a power of healing so unparalleled, and manifested a love so unbounded, a will so inflexible, a courage so undaunted, and a wisdom so sublime, that His coming has been recognised as the central event in history, and he has been hailed as the Archetype of a perfect Humanity. We are told how He was actually received. Because He devoted those faculties to the regeneration of the world and not to His own aggrandisement, He was condemned for heresy and blasphemy under the Law He had abrogated, and was crucified under a false charge of sedition. He returned as Leader and King—the only religious Leader who has manifested in His own Person the victory over Death. Now the enlarged idea of God as the Source of life and mind, and of Law-physical and moral-throughout the entire universe, would make Him so vast and unapproachable, that a manifestation of Him as complete as is possible in a human body, was absolutely necessary if He were not to be removed to an infinite distance from human lives and human sufferings. It is part of our nature that Spirit and Love are abstractions till personified and so made manifest. That manifestation was given by Jesus Christ whose "glory" was entirely a moral glory till the Resurrection, not of a physical body, but of that spiritual body of which we have many modern proofs.

I have spoken of Jesus Christ because Christianity is a historical fact, and under one form or another, or perhaps without forms, is the only possible religion for Europe and America. I have had many friends, Moslem, Hindu, Buddhist, and one Jew, and I realise that the same principles are common to all. Monotheism and Rectitude are the simple solution. Monotheism, because there is one single Life in the whole universe. Rectitude, because right action—the doing as we would be done by—brings peace and order.

This is true, and through the fog of uncertainty, Spiritualism—often in a very degraded form—is making great progress. Even the newspapers take a more or less respectful attitude. Among educated men the more philosophic, but quite Christian, form advocated by Sir Oliver Lodge is very widely received, and is influencing the clergy far more than is generally realised.

Such books as this by Mr. Besterman will not stop its progress, but the S.P.R. might, by accepting the experiments of competent men such as Drs. Crandon and Glen Hamilton, the former vouched for by the A.S.P.R., do much to direct its course to a sane and consistent outlook, consistent with past history and with that desire, so widely manifest, for a religion which is not inconsistent with modern scientific discovery.



## A DEFENCE OF ONE MODERN MEDIUM.

"PSYCHIC SCIENCE" has often had to complain of misunderstanding, injustice, and even denial of its statement of fact by those who have made no attempt to investigate its findings, and because they speak out of ignorance we can say but little in reply. The case is different, however, when not only critical, but definitely harmful and misleading attacks are issued under the name of a responsible officer of the Society for Psychical Research as in "Some Modern Mediums," by Theodore Besterman. As I lay down his book, after, I may claim, an intelligent perusal, I wonder why he troubles to study a subject which yields him such meagre results, and I cannot even imagine what impression the book can leave upon students less well informed than myself, let alone readers new to the subject. But perhaps they won't read it.

If a Society may be judged by its officers, then the S.P.R. reveals a sorry tale in recent years of research work. Visit after visit has been made to Continental mediums and little remains but negative or destructive reports, and the trail of distrust and dislike which has been left behind, not only with the medium, the chief victim, but with responsible investigators and Societies who have sponsored these, is not pleasant to contemplate! You may hang a man upon suspicion, but you cannot find truth, and especially psychic truth, in such an atmosphere.

In 1928, Mr. Besterman on behalf of his Society, made a journey through Europe, and reports of the findings were later issued in S.P.R. Proceedings and reports. The present volume contains some of these, by permission of the S.P.R., and, in addition, there are other articles reflecting on living mediums with whom Mr. Besterman has never sat.

The work of Mrs. Piper, the U.S.A. trance medium, our author is willing to take on trust, because the eye of the S.P.R. and Mrs. Sidgwick is upon him, though even here, after the many years of investigation given to her work, one finds that he is not quite satisfied that proofs of survival have been obtained. Mde. Kahl-Toukholka of Paris he passes also, as he seems to have obtained some small satisfaction which he works out on averages. Puny enough results, but his record of the letters and markings which appeared in red on the medium's arm by request is really interesting, and remind me of many well established mediumistic records in U.S.A. of similar phenomena.

In other articles Mr. Besterman would have us believe that wisdom dies with him when the investigation of psycho-physical mediumship is in question—but on this we are ready to challenge him. I cannot find that he has had any of the patient preparation for such investigation such as many of the great workers underwent before giving their conclusions. Physical mediumship is in a different field from mental mediumship, crystal-gazing, dowsing, etc., and requires from the chief investigator a peculiar sympathy and even etheric force to assist the medium's power; without this, unless a constant group is in being, he



may only achieve failure. Richet, Geley, Schrenck Notzing, Mme. Bisson, Dr. Crandon and his group and Malcolm Bird, are all passed under review and considered inefficient investigators. Serious allegations are made against "Eva C." the famous French medium so long investigated in Paris, and in this case either Mr. Besterman should speak out clearly or keep silence. The insinuation is that since Geley's death, photographs with "Eva C." results have been scrutinised anew by officials at the Institut Métapsychique, and a conclusion has been reached that some of the ectoplasm seems to be attached to Eva's hair, or produced by her mouth, in spite of the most careful examination and control. An examination of most ectoplastic results will show such lines of attachment to the medium, as in the Glen Hamilton (Winnipeg), and "Margery" photographs. Unless Mr. Besterman can definitely state that there are mechanical processes of attachment observable, he is taking a great deal upon himself in discussing the matter.

He gives us his views as to how a medium's fraud can be discovered. This is a gem, and puts the S.P.R. method of investigation in a nutshell, and at the same time shows us why their work to-day is so sterile. Here it is : "We shall find that the phenomena produced by the medium always vary with the nature of the control and adapt themselves to it. If one potential source of fraud is stopped up the phenomena appear at another. Immobilise the feet, and the phenomena will no longer appear low down. Immobilise also the hands and only manifestations attributable to the head will be seen. *Immobilise the medium entirely and the phenomena cease entirely.* This gradual evolution has been observed in practically all mediums for parapsychical phenomena and a more significant one can scarcely be imagined." Few mediums can work under such conditions, nevertheless, in some cases, Rudi Schneider and "Margery," for instance, actually do.

He attributes equal uncertainty of any aspect of the phenomena attributed to "Margery," who has been entirely immobilised as described. He has never sat with her but he has *studied* all the reports, twice over, and so he is a fit judge ! Well, the "Margery" mediumship can take care of itself, but our author must not forget that in condemning it, he condemns researchers as wise, if not just a little wiser than he is. He would have made an excellent witch-hunter in mediæval times. No one would "swim" under his examination.

I am, however, chiefly interested in his visit to Frau Maria Silbert at Graz, Austria, for I can claim to know something of her mediumship, having sat with her over a hundred times, in her own home, in a mountain village in Austria, in hotels in Berlin, and in three visits of many weeks' duration at the College, where she lived in my household on each occasion, and during which many visits were made to country homes of members ; under these many and changing conditions, varied and remarkable and consistent phenomena were observed. All that, of course, would count for nothing with Mr. B., you only become more credulous the longer you are with this "sympathetic personality," as he calls Frau Silbert ; his *two* séances were given him most unwillingly



on his own showing, and only at the request of Frau Silbert's friend Dr. Walter, a University Professor, who has observed her work for years under many conditions. During these two sittings Mr. B. seems to have been interested chiefly in watching the movements of the hips of the medium to see how she produced raps, and concludes, that these were entirely made by her feet. As Frau Silbert's séances usually last several hours it would be a greater miracle than her phenomena, should she sit immobilised during this period, but foot control during experiment was the rule at the College. He wondered too, how her daughters behind closed doors, managed to produce a brilliant light accompanied by a hissing noise which appeared in the room and which apparently puzzled him considerably. Frau Silbert's apartment is only a small one, and unless she turns her daughters out of doors they must be in the adjoining family room. Again, he declares that Frau Silbert's feet were out of her shoes on one occasion, although he had previously seen them taken off, and presumably put on and rebuttoned by her daughter. If he didn't he was curiously remiss for a researcher, and there seems no reason why he could not ask to see them again after his observation. Can it be that even he has limits beyond which he dare not go, especially when he is an unwelcome guest in a home? At the College Frau Silbert sat variably in bar shoes, list slippers, or laced boots, with no apparent difference in the results. The phenomena he reports were very poor; whenever Frau Silbert is sad over personal troubles, or uncomfortable with her sitters, little or nothing happens. Give her ease and happiness and music if you can, and wonders unbelievable take place around her. Mr. Besterman complains of the cross-bar under the table at which he sat; it is the family dining table. Unless in her own home at this very table, I have never sat with her at a table with a cross-bar. The College séance table certainly has none; it is at 15, Queen's Gate to-day, if Mr. Besterman would like to examine it.

I suppose Mr. Besterman has heard of psychic extrusions,—pseudo-pods—his famous predecessor at the S.P.R. and others, call them. In Frau Silbert's case these ectoplasmic creations come from the lower part of her body, and this explains why the bulk of her phenomena take place in the semi-darkness under the table. These have been seen and handled and photographed on many occasions at the College by scores of people. Sometimes they are blunt and unformed, suitable for touches or blows, or raps; occasionally they are half-formed, merely a gripping arrangement which can pinch or pull trouser legs, undo shoe-laces, or hold articles laid under the table up to view; at other times, they have the appearance and the feel of completely formed hands. I have handled the latter in good light, with Frau Silbert's hands on table, feet controlled and booted, and no confederates present, and experienced the full grip of a strong and apparently male hand, warm and living. I have never seen "phantoms" with her, but between the medium and the sitter on her right or left, the passage of large bodies with substance strong enough to push the sitter aside was often experienced at the College in good light, and yet were never seen, as the hands so



frequently were. The flashes of light were among her most amazing phenomena, and were usually associated with the appearance of some object placed on the floor, and its position carefully marked by sitters before her entrance, and which during the séance was caught in the air by Frau Silbert as if she were catching a butterfly. On several occasions, and one in particular stands out, I have seen the object, a cigar case, come into view in the air several feet above her, describing a parabola, and fall gently into her outstretched hands. At our own dining table with everyone's hands occupied and diners close by her on each side, articles moved before our eyes, or as she attempted to pick them up, they would be withdrawn and appear on the other side of the table, and the very heavy and laden table would experience such violent movements that I have seen two male physical mediums, who only obtained phenomena in trance, turn deadly pale and leave the table in fright. But why need these things be repeated? They are all in the pages of PSYCHIC SCIENCE, recorded at the moment of happening by many different experienced sitters, some of whom are well known S.P.R. members. Mr. Besterman has read these records, for he mentions them, with the kind note, "Frau Silbert has given three series of sittings in England under the auspices of the British College of Psychic Science, Ltd., *hence not under scientific and convincing conditions.*" It is Mr. Besterman who has not yet begun to understand what the scientific conditions of mediumship are. They are not simulated friendship, cold suspicion, nor a knowledge of conjuring; these are the measuring rods with which S.P.R. officers traditionally provide themselves, instead of the kindly, patient, observation and ready sympathy and interest necessary to one of Frau Silbert's nationality and temperament, and the fair play which she has a right to expect.

One of the allegations made against Mr. Besterman on the Continent was that his manners were rude, his behaviour betokening boredom, and lack of interest, and his whole attitude objectionable at séances. Students will now realise how much psychic force he contributed. He is frank, and we will be equally so. He may have left Frau Silbert his visiting card, but I am afraid there will be no return visit for him, either there or in many other places on the Continent, unless he experiences a change of heart and manners.

If the College during ten years had nothing else but the observation of Frau Silbert's mediumship to its credit, the work done would be well worth while, and newer students, who may never have the good fortune to see it, for the medium does not now go far afield, should borrow past volumes of PSYCHIC SCIENCE from the College Library and read the case for themselves. The story of Mr. Hewat McKenzie's finding and bringing of Frau Silbert to England, his watchful care of her and his acute observations on her work can be found in PSYCHIC SCIENCE, Vol. I, July, 1922, pp. 150-155; Vol. I, Oct, 1922, pp. 248-271; Vol. II, April, 1923, pp. 8-14; Vol. IV, Oct., 1925, pp. 171-181 and 304; Vol. V., July, 1926, pp. 98-141 (illustrated).

BARBARA MCKENZIE.



## SPONTANEOUS PHENOMENA THROUGH FRAU SILBERT.

BY DR. PAUL SÜNNER.

[Happily, Frau Silbert has not wanted defence from many friends who are as grieved as myself at Mr. Besterman's article which appeared first in S.P.R. Proceedings for June, 1929, and so, in a sense, received full recognition by the Council of the S.P.R. I made a previous protest in PSYCHIC SCIENCE, and Dr. Walter, of Graz, the fellow sitter with Mr. Besterman also issued a vigorous defence. Dr. Paul Sünnér, the Editor of *Zeitschrift für Parapsychologie*, the leading German monthly publication for Psychical Research, which is supported by and receives articles from leading scientists on the Continent, and of which Baron Schrenck Notzing was a sincere friend, took the trouble to go to Graz on a special visit to renew his experiences with Frau Silbert, in order to reply to Mr. Besterman. The report of this visit appeared in the issue for February, 1930, and the following full notes are worth perusal. These not only confirm all the findings of the College, as above related, but testify to an exceptionally brilliant séance, unique of its kind. Mr. Besterman mentions this article in his bibliography at the end of his Silbert article in "Some Modern Mediums" adding the note, "*A tone of justification at all costs is adopted*" (by Dr. Sünnér.)

So Frau Silbert's critics may say exactly what they please, but when her friends speak, their word is to be doubted! The note itself is as damning a thing as anything this S.P.R. officer has written. Let readers of PSYCHIC SCIENCE judge for themselves.]

Dr. Sünnér begins by recapitulating his observations during a visit to Frau Silbert in 1925, when he was deeply impressed; this visit was reported in *Psychischen Studien*, for June, 1925, the present magazine's predecessor.

He made this return visit in June, 1929, and relates that through a delay caused by a thunderstorm in returning from an excursion with Frau Silbert to some beauty spot, the séance arranged could not take place in the evening, but was held the following morning at 10 a.m., not at all a romantic hour, and Dr. Walter and himself the only two sitters, fully alert and observant.

They sat in the living room described by Mr. Besterman, at the same table, no cloth upon it, so that observation under the table could be made frequently, and Frau Silbert's shoes observed. Lighting is not mentioned, but at morning sittings, Frau Silbert pulls down a light holland blind on the window, not so much to obscure the light, as that the courtyard behind is used by other tenants in the flats above her own, who often can be seen passing by the window. Dr. Sünnér sat opposite Frau Silbert. All hands rested easily on the table in full view, and very soon, the usual raps on table and floor announced the presence of "Nell," the medium's control. Sympathetic relations were established with him, and in the midst of these, Professor Sünnér



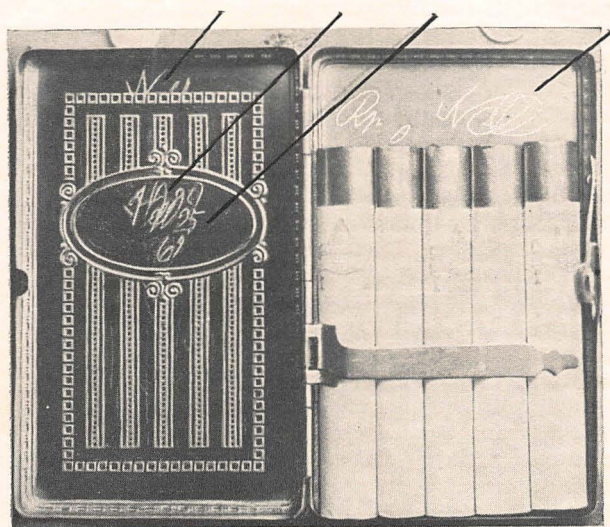
received a *strong blow* on his knee, making him exclaim in astonishment at its suddenness and force.

Recalling a former experience when "Nell" had put an inscription on a cigarette case, Professor Sünner placed a silver cigarette case, filled on right hand side with five cigarettes, and which he had specially brought for the purpose of experiment, on the cross-bar of the table, and requested "Nell" in a friendly way, to write his name in it. After a short pause, while general talk went on, and all hands remained on table, the sound of the falling case, as if apparently thrown down on the floor, was heard. It was found by Dr. Sünner under a cupboard, which stood behind Frau Silbert's chair (about 6-ft. away, according to Mr. Besterman's given measurements). When Dr. Sünner opened the case he found at once in the left inside cover, at the top, the name "Nell" engraved. (*See Fig.*). He thanked the "control" for this fulfilment of his wish, but pointed out that he would like further favours, and indicated a plain medallion lower down on same cover, which would be most suitable for an engraving, and asked if he would try to put his name, and also the date of the sitting on it as a memento of the visit. The case was closed, and put as before on the cross-bar. Raps and touches directed to Dr. Sünner were frequent during a brief interval before they heard the cigarette case fall on the floor again, and four raps gave a signal that the engraving was finished. Dr. Sünner picked it up and found in the medallion he had indicated on the left inside cover the word "Nell, 25/6," the date he had asked for. (*See Fig.*).

Dr. Sünner, a true successor of Oliver Twist, asked for more. He pointed out, while thanking "Nell" for his kindness, that a date without a year was incomplete, and that it would give him great joy if he could inscribe the year also. The case was closed, and placed as before, and after a brief interval, the same sound of falling gave the signal of completion. On opening it Dr. Sünner found the number 1929 inscribed in the upper half of the medallion, written across the name "Nell" previously inscribed, and rather obscuring the name. (*See Fig.*). Also beneath the medallion was found a scratch, gradually diminishing in clearness, carried down to the bottom of the case, too faint to appear on photograph.

Dr. Sünner could not miss the chance when all seemed going so well to express his regret to "Nell" that in consequence of this overlapping, the record was not as clear or beautiful as he could have wished, and that it would have been more readable if he had chosen another space for the year number, and begged him to try again. On the right hand side of the case reposed five cigarettes with the name of the firm of makers showing clearly on all five at the top of the case. Dr. Sünner suggested jokingly to "Nell" that he had no objection to his sampling the cigarettes if he wished. The case was again closed, and laid under table as before. Dr. Sünner also took a sheet of paper from his notebook and put it with a pencil on the cross-bar, hoping that he might receive some "direct" writing as in 1925. Professor





*To face page 282.*



Walter had to leave the room to telephone, and Dr. Sünnner remained alone with Frau Silbert. While talking, the case was again, for the fourth time, heard to fall forcefully on the floor, and clear raps followed, announcing that the operation was finished. Dr. Sünnner picked it up and saw on the back of the *outside* of the case, about a third down, the name "Nell," in very large clear letters. He thanked him, but said there was plenty of room inside the case, and he should have preferred it there. He closed the case, and laid it as before, calling "Nell's" attention again to the cigarettes. A short pause followed, and for the fifth time, the case fell on the floor. When opened, the name "Nell" was found clearly written on *right* inside cover of case above the cigarettes, (See Fig.), and in addition, it was at once noticed that the cigarettes had been interfered with, and that the second and fourth had been turned over so that the name of the firm was no longer exposed, and only the white paper showed. Dr. Walter returned as they were discussing this, and Frau Silbert suddenly exclaimed, "Where does this pencil in my hands come from?" she was making motions of rolling a pencil in her fingers, and they saw that it was the pencil previously placed under the table. Her hands had been continuously on the table. No writing was found on the paper.

This five-fold result was considered one of the most remarkable ever given through Frau Silbert's mediumship at one sitting, and that this was given in answer to definite and spontaneous requests is noteworthy. Dr. Sünnner notes that Frau Silbert seemed very happy and Dr. Walter and himself very much at ease during the séance, all the conditions necessary for a good sitting with this fine sensitive. The report concludes with the note, evidently for Mr. Besterman's attention, that during the sitting, Frau Silbert wore ordinary shoes, under observation any time during the sitting.

A footnote to this article will fitly conclude this review of Frau Silbert's work, and Dr. Sünnner's words aptly express my own sentiments and those of many experienced students.

"It is absurd and can only be explained as a *product of hallucination*, that a young man, who is entirely unburdened with any mediumistic experience, has recently declared that Frau Silbert gives her raps and touches under cover of a table in order to be able to use her feet."

N.B.—The engraving of Rp, which is visible above the cigarettes to the left side of them, has nothing to do with Nell. The case is given as an advertisement by the manufacturers of asthma cigarettes, and it contains on the inside cover a recipe for medical Doctors, therefore the abbreviation of Rp.



## THE ADDITOR EXPERIMENTS FOR MEMBERS OF THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

By FLORIZEL VON REUTER.

### INTRODUCTORY NOTE.

Shortly before his passing, Sir Arthur Conan Doyle expressed the wish that members of the College might be given an opportunity to be present at some experiments with the German psychic writing-board, called Additor, known to the British public chiefly through the book, "Psychic Experiences of a Musician." It was accordingly arranged for these experiments to take place in October, upon the occasion of my mother's and my visit to London, for professional artistic duties. The experiments were, on the whole, completely successful, and while it is in the nature of psychic things that some results should be better than others, much depending upon the mentality and responsiveness of the sitters, there were no really negative sittings. All the sitters had excellent opportunities for witnessing supernormal phenomena of a kind, whether animistic or spiritistic may remain an open question, and the majority of sitters expressed themselves completely satisfied with the results obtained.

An abridged record of certain of the sittings is herewith published. All eliminated details are purely personal, and have no bearing upon the evidence of supernormal power.

The automatist was Mrs. Grace von Reuter (the mother of the writer of these lines). She was, upon all occasions, tightly blindfolded.\* I myself sat opposite and took down the letters, a second protocol being simultaneously made by the sitter or sitters.

As this was the first series of experiments we had ever carried on with complete strangers, I kept an accurate record of each sitting for purposes of reference.

The sitters were anonymous. Personally, I attach little importance to this fact, as five years' experience with this sort of work have taught me that the value of the evidence does not depend upon whether the name of sitter be known to the automatist. We have collected a vast amount of very valuable evidential material in the course of our experiments, but in all cases, we *knew whom* we were sitting with, which never prevented details we *could not have known* being transmitted. I am glad however, that in all the sittings here recorded, the scientific test-conditions were absolutely perfect. To this day, we have no knowledge of the identity of the sitters, with one exception, a lady who subsequently invited us.

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\* It should here be mentioned for the benefit of those who do not know the Additor that the letters on the board are so tiny and near together (contrary to the Ouija Board) that deliberate memorising of their position is an impossible thing. Even when not blindfolded my mother never looks at the board when writing, being, as a matter of fact, so far sighted that she is unable to discern the letters without her spectacles.



## SITTING AT 5 P.M., OCTOBER 18TH.—ONE SITTER.

(All relevant remarks of sitters as well as identifications given either on the spur of the moment or subsequently vouchsafed by sitters, are printed in parenthesis, and not to be confounded with the text of the messages themselves.)

The controlling Intelligence "Hattie,"\* writes: "A dear old gentleman followed the lady into the room. He knows the lady, seems related. He isn't very tall, but looks healthy. Do you place a George? (Sitter says 'Yes, my husband's name was George. The description is applicable to him.') He wants to dictate a message. He says: 'Out of the evil of the world, out of the sins and sufferings of humanity, out of the whirlpool of terrestrial life, out of the trouble and worry of daily existence, from beyond the great divide, from the other side of the open door through which Brother Death led me, love rises triumphant and brings me back to that land where we struggle and weary ourselves in the fight for daily bread. I come to you, my earthly companion. So love conquers death, even as Jesus' love for us all broke the boundaries of dissolution. So do I come to say we are the same. Not angels as orthodoxy has it, but still angels of mercy in that by our coming we can rob the poor ones we have left of fear.' He writes so because, as I get it, some friend of his didn't feel as he did. (Sitter says 'Correct.') Thus he felt called upon to extemporise on death, that is, death of pain and trouble. I get the name Edward. (Sitter says, 'second name of my husband.') These names came together. Now I hear the name of Jane. He laughed as he said it. (Sitter says, 'It is my second name. My husband used it to tease me.') There comes now the name Ada. He greets her. (Sitter says 'correct.') He said it was a test. (Sitter says, 'That's right.') Then Kate comes. She greets. (Sitter says, 'My sister-in-law.') Who is Charles? (Sitter says, 'A living brother of my husband.') He said, 'Greet Charles.' Then comes the name Fred. (Sitter says, 'Another living brother.') He wants to greet Fred. Says he will scoff. (Sitter says, 'Yes, he would.') Who is Henry. Seems like a friend in life. (Sitter says, 'Correct.') I get two Roberts, one with us, one on earth. (The Robert in spirit was recognised, the second one remained unidentified.) Do you place an Annie? (Sitter says 'yes.') There is a George connected with Annie. I do not know. A James is with us. He is your uncle. (Correct.) He greets. I get a Florence. (Sitter says, 'My husband's sister.') And an Alec. There's a Mary. (Sitter says 'That would be Marion. She is connected with Alec.') I was just going to correct the Mary. I get Alfred or Albert. (Sitter says, 'a cousin of my husband.')

\* A school friend of my mother. For more details see the recently published book, "The Consoling Angel." The controlling entities at the London sittings were (1) Hattie, (2) a French Intelligence calling himself "Le Facteur," an anonymous German entity, and a Hindu, referring to himself as "He who has seen the morrow." This last entity was a new addition to our "group." He was able to prove his identity by writing Hindustani, a language unknown to us. See later sitting.



He is with us. (Right.) Who is Margaret. He greets her. (Right, a sister-in-law. Living.) There is a Frank or Frances. (Sitter says, 'Frances is correct.') There is also someone called Rose (living)."

(The remainder of message eliminated as less evidential.)

Note by F. v. R.—An interesting example of the ease with which identifications may sometimes be obtained with certain sitters. It seems to be a case of sending forth sympathetic vibrations. Whether the results be due to telepathy from the "Dead" to the living or merely to a thought-current between sitter and automatist remains an open question.

The *undersigned* testifies that this is a correct report.

72, Stamford Avenue, Brighton.

L. J. TERRY.

\* \* \* \* \*

SITTING ON OCTOBER 22ND, 11 A.M.—ONE SITTER.

This sitting brought us a new controlling Intelligence, the aforementioned Hindu, who explained that he was Hattie's deputy, she not being able to assist us on all occasions. He seemed to lay greater worth upon descriptions and to give fewer names. Nevertheless, one of the first names given "Arthur," was joyfully accepted by sitter. "He has clear, beautiful eyes. Looks strong and well, so that one is astonished he was called away from his earthly work. He carries himself well. Must have been a very clever man, and of a very cheerful nature. Does not look old. Was probably not ill long. I feel he was bound to you by a strong cord of affection. Wasn't he very affectionate?" (Sitter says, 'Yes, he was.') He says you sense his presence at home. (Correct.) There is a chair he liked very much. He used to loll in it. (Correct.) He used always to kiss you good-night. He says he doesn't see why a ghost may not do the same. (Lady says, 'What relation is he to me?') He says, he is the nearest possible relation. I get it he idolised you. (All details correct. It was the lady's husband.) Record abbreviated as personal. Later 'Arthur' refers to his son in spirit-world. A lady is also described. 'Related to Arthur back a ways. Wears something white on her hair. It used to slip sideways. She wears white about the neck clasped together with a brooch. She's not mother or child of yours, but in the direct line. (Sitter says, "I can think of two persons like that. Could you describe which one this is?") She is very *comfortable looking*." (Sitter says, "Then I know which one it is. The other one was the exact opposite, but the adjective 'Comfortable' exactly describes the one.")

The sitter testifies that this is a correct abridged record of the sitting, but does not wish her name published.

\* \* \* \* \*

SITTING ON OCTOBER 25TH, 12 A.M.—ONE SITTER.

"With the gentleman there came a cold wind. I smell salt water. A good many came along. All sorts of relations. Fathers and mothers. His wife's mother too. She (the wife) is there also. She shows me the water. It is not a lake. It is the big ocean. One sees ships. They



come from my country. (America.) I like his wife. She prompted him to bring the flowers. (Note by F. v. R.—Sitter had charmingly brought my mother a lovely bouquet.) She liked flowers. She liked to trim the vases. She put them great and small, over the tables. (Correct.) Is there a room called 'Morning room?' (Sitter says, 'I don't quite know what you mean'.) It looks out on the water, waves, and has warm sun. (Sitter says, 'That would be my home.') The pretty lady is describing it. It is on the South Coast, she says, South-ton, no, Southampton. We're going there to-day. I'm going also. (Note by F. v. R.—To Lady Conan Doyle's.) Isn't there a lady still in the house, she wants to greet? (Sitter says, 'That would be her maid-servant'.) This one, she says, was faithful, not like a servant to her. (Sitter says 'quite true'.) Then the mothers greet too. Yours and hers. And your nice tall father. (Sitter says, 'My father wasn't tall. That would be my grandfather'.) The one I see is tall and slender. (Correct for grandfather.) He is father in one sense. Your own father came in with you, but I didn't see his feet. He is more floating. I get Ed. He said greet Ed. ('Not my Uncle,' says sitter, 'a brother of my wife's. I never knew him.'). He knew you and used to help you in—looks like accounts. He says you are no good at such things. You, he says, couldn't tell if the bank fooled you. (Sitter says, 'I don't believe I could.'). He is good at these things. He came into your limbus (border) through your wife. Who might be the one who went over as a child. (Sitter recognises who is meant). Was a little girl. (Sitter says 'Correct, but not nearly related.'). I knew she wasn't very near. I wouldn't have had to ask if she had been your little girl. I see books. They are in a bookcase, and much read. (Sitter says, 'That would be my collection of psychic books.'). There is yours also. Notes in a folder. (Sitter says, 'My reports on my psychic experiments.'). Do you place a Margaret. ('Yes.'). She comes too. Then a name like Lily. (Sitter says 'I know several Lilys.'). Wife's friend. (Correct.) Do you connect with Kate? (A half sister of sitter.) Who is James or Jane. (Sitter says, 'I have a James who writes me in spirit. That is his surname.'). It's the explorer. (Sitter says 'Yes, in a way a psychic researcher.'). I don't think you knew him in life. ('No, I did not.'). A John, he is related (Correct.) Do you know Henry. ('Yes, an uncle.'). You knew him in life. He was a good friend. Nice man. (Correct.) I like him. I get a Robert. He tried to write himself. (Sitter says, 'What does he want?') I get a living vibration. He tried to reach a Robert. Robert tries to write to Robert. (Sitter says, 'Right, but useless.'). He is sorry. I suppose if I give this Mary you'll laugh, but she said, 'Do give Mary. He will not refuse me.' (Quite right.) You see I never give Mary unless forced to. I always give it last.' (Note by F. v. R.—Hattie does not like to give the name Mary, because it is such a common name.)

The undersigned testifies that this is a correct record of the sitting.

HAMILTON EMMONS.

The Copse, Hamble, Southampton.



SITTING OCTOBER 28TH, 8 P.M.—THREE SITTERS.

The sitting opened with the phenomenon of so-called mirror-writing. (A phenomenon which occurs rather frequently with the Additor.)

"Tseciom ec rios (C'est moi ce soir—It is I this evening). Siam sulp drat ardneiv eittah te tnelmbaborp nom eugelloc dnamella. (Mais plus tard viendra Hattie et probablement mon collegue allemand but later will come Hattie and probably my German colleague)." Shortly afterwards, Hattie takes over the control and writes: "I can't write backwards, but they like it. I can't say who these people are who are crowding about. They trooped in with these friends. Some of them are only onlookers, but I'll sort them out. (Note by F. v. R.—For the sake of simplicity, the three sitters will be referred to as I, II, III.) I hear two people say Charles. Do you want them? I'll let them stay a while until I see. Also an Arthur is named. (II says 'I have an Arthur.') May be living. (Placed.) It's a greeting for him. Someone named George comes. He is with us. (I. 'That is for me.') Who wants Alice. (I. 'I do.') All right, keep track of them. Does Frank belong here. (I. 'Also for me.') These names came together. Then I hear Henry. (I. 'All these names fit in together.') I wanted them to get her. I also hear Margaret. (II. 'That is for me.') Then who is Louise? (III. 'I could place a Luisa.') I don't see any difference. She is living, I think. When they call out the name generally it's someone living. Florence. (Claimed by II.) Then is it Amy, or a French word Ami. (Note by F. v. R.—Nobody could remember an Amy at the time. After the sitting, II. upon reaching home thought Amy might be Emma (misheard)—a link with both Florence and Kate. Kate comes also. (II. claims Kate.) Then—sounds like Alfred. (recognised by II.) Robert (Also claimed by II.) Then Fred (recognised by II.) greet him. There must be Jean or Jane. (II. says 'All these names fit in together.') (Note by F. v. R.—The way Hattie has given the names in the proper groups is excellent. A Betty or a Bessie and an Evelyn are not placed.) There is William, also an Edward. (Two of the sitters say they can place a William and an Edward.) There are three Williams, and one Edward here. (Sitters say this could be true.) They are laughing. They say one Will and one Edward belong to the boy. Then two Williams and Edwards to the other gentleman, then to the lady a lot. I can't tell how many. I count three Williams and several Edwards for her. (I. says, 'Correct.') Do you get Albert? (I. says 'Yes.' Also II.) I thought he was genuine. Of course, there is Mary. There are three of them. These belong to the gentleman. (III. says 'Right.') No, one belongs to the other gentleman. (II. says 'Correct.') That's fine. I get Nellie or Helen. She is surely good. (II. claims her.) She comes to greet others who are living. (II. says 'Right.') I get a rare name, Muriel. A lady said Muriel. (I. says 'living.') and there is also a Mabel. (II. says, 'living.') That is what I mean, living. Is Dora or Dorothy



living? (III. claims her.) I do get Thomas. He is not doubtful. I hear a name, sounds like Mattie. (III. says 'That would be Mattis.') Seems right. Also Ada. (III. says, 'I know Ada, but she doesn't belong with Mattis.') No, I just give her next. Of course, John's come. One was called Jack, perhaps you don't know it. He is some years with us. (II. claims a John. Also III.) You\* have a John long dead, and the lady also. (I. says 'Yes.') Is Fanny anybody? (III. says 'For me.') I also get a Sarah. (III. says 'Same family.') Who is Peter? There is one. They say so. (II. says, 'I know a living Peter.') They said, 'Darling little Peter.' (Correct.) Someone called Gussie. (I. says, 'Living.') Do you place a David. (III. says, 'Living.') At this point (German control (?) said, "I ch moeche auch greussen.") The Hindu says "Kal kis ne dekki hai. Rakh pat rakha pat.† He says : Zar, zan, zamin, zaban. These four things cause all the unhappiness in the world. Also he says "bigari as nit upas, finis."‡ He can't make her write more. It hurts. (The Hindu now takes control.) "I will now philosophise."

A physically blind man never loses his staff but once. A morally blind man loses his every hour.

A string of pearls has no value in a wilderness, while a tiny compass is worth a million rubies.

A loaf of bread has no value to a Cræsus, but yesterday's bun is worth a whole loaf to a starving child.

Protect the character of others, you thereby protect your own.

Happy is the man who thinks all the world his friend, but he of all others needs really good friends to protect him.

Thoughts are music or jazz even as they are beautiful or hideous. God speaks in music, but the fiends let us know what hell is through the torture of jazz.

"I have lived a long time. We who are very aged know much. Time has not been denied us. Now I will say, Al bul chuda bal. It means God is great, not quite literally. (Italian is now written, presumably by the intelligence, purporting to be Nicolo Paganini, who often visits us.) Ne sono qui. E tempo di finire. Adesso. La piccola madre e stanca. Dio te benedica tutti. Buena sera. (I am here. It is time to conclude. The little mother is tired. God bless you all. Good evening..)"

Note by F. v. R.—A model sitting in every respect. There were

\* As there was a good deal of discussion about who the Johns belonged to, it is difficult to be certain whom Hattie is addressing. At the time it seemed clear.

† For translation, see concluding notes.

‡ Not yet translated.



over thirty identifications of names, most of which were given in groups which linked up together. There was also mirror writing in French, and several sentences in Hindustani (afterwards translated, this being a language *totally unknown* to everyone present.) The aphorisms given at the close of the sitting were interesting from an ethical as well as from a literary point of view. The sitting closed in Italian.\*

The undersigned testify that this is a correct report (with several slight abbreviations) of the sitting.

- I. Mrs. Kaulback, Forum Club, 6, Grosvenor Place, S.W.1.
- II. J. D. Turner, 72, Windermere Av., Merton Park, Surrey.

\* \* \* \* \*

#### CONCLUDING NOTE BY F. VON REUTER.

The British College of Psychic Science was kind enough to procure a translation of various aphorisms in Hindustani obtained in the course of the London sittings. The Hon. Principal, Mrs. Champion de Crespigny wrote me as follows :—

“ Dear Mr. VON REUTER,

“ I have great pleasure in enclosing the translations of the Hindu messages which you obtained in London. The translations were done by a poet, a friend of one of our members, and I think you will agree that they are exceedingly interesting.

Yours very sincerely,  
“ \_\_\_\_\_.”

Translation of Hindustani received on the Additor Board, October, 1930. Given on October 28th :—

Kal kis ne dekki hai.	Nobody has seen to-morrow.
Rakh pat rakha pat.	Respect and you will be respected.
Zar, zan, zamin, zaban.	Wealthy, women, landed property and tongue (are the cause of all unhappiness. See sitting, October 28th.)
Al bal Khuda bal.	God is the Father of all. (Given upon other occasions.)
Neki karo khuda se pao.	Do good and you will obtain God's blessing.
Jaisi karni waisi bharni.	What you sow you shall reap.
Jaisi bona waisa launa.	As you give, so shall you get. (Upon several occasions the dictating Intelligence also gave a translation.)
Dam kare kan.†	Money makes business.
Pauch kahe billi* to billi saki.	If a jury says it is a cat, it must be a cat.
(The Intelligence stated that the writing is, in this case, faulty.)	

\* At a subsequent sitting, the three sitters obtained further excellent evidence according to their own statement, many of the same intelligences giving further details concerning themselves.

† Verified later by Mr. Hannen Swaffer, who showed them to a friend.



Upon one occasion a sitter was greeted by her father in spirit. She asked him to write Hindustani as a proof of identity. The board immediately wrote Wuh hazir hai bap, and afterwards explained that these words meant "your father is here."

In conclusion, it should be remarked that a sceptic would be justified in stating that there is no scientific proof forthcoming that the automatist was not conversant with the Hindustani language. Nevertheless, the examples of Hindustani received with the Additor are sufficiently remarkable to justify publication, even though the word of honour of the automatist and the writer of these lines, to the effect that she knows no Hindustani, may not be scientific proof of genuineness.

## THE INTERNATIONAL SPIRITUALISTS' FEDERATION.

The Spiritualists' International Federation give notice that their next (Triennial) Congress will be held at the Pulchri Studios, La Hague, Holland, on September 4th to 10th.

The organisation of the Congress will largely follow the lines of that adopted at the last Congress in London, in 1928, but special attention is to be given to healing. Papers to be read at the Conference must be in the hands of the Secretary, M. André Ripert, Maison des Spirites, 8 Rue Copernic, Paris, xvi, by May 1st, 1931.

Lady Conan Doyle has accepted the Honorary Presidency of the Congress, and it is hoped that she will be supported by a large number of British visitors.



## A REMARKABLE CASE OF CLAIRVOYANCE.

By MARIE STAHL, of Berlin.

A very remarkable case of clairvoyance has lately occurred at Chemnitz, in Saxony.

A married couple, Herr and Frau Palitzsch spent their holiday this year in Untergrainau in the Bavarian Alps, near the well-known Garmisch Partenkirchen. He was a man of 54, Inspector at the Standesamt in Chemnitz. They had planned to ascend the Hohen Kramer together on August 26th, this mountain being about 2,000 metres high. The ascent was said to be easy and not dangerous. On the day in question, Frau Palitzsch did not feel well enough to accompany her husband, who went alone. He did not return to time, and after waiting twenty-four hours, an expedition was sent to seek him. This had no result. During the next five days several expeditions searched the environs for him, but without finding a trace.

Frau Palitzsch then returned to Chemnitz, believing that her husband must have met with an accident. In Chemnitz Herr Palitzsch had a friend, Herr Meyermann, the son of a judge in Göttingen, and brother of Geheimrat Professor Dr. Meyermann, astronomer at the University of Göttingen. This gentleman occupied himself with Metapsychics and Astrology. He visited Frau Palitzsch on September 14th, at her home, hoping to discover the truth about the disappearance of her husband by his gift of clairvoyance. In presence of several of her relations he asked, in the first place, for a photograph of the missing man, for he said that that he perceives a change in every photograph after the death of the sitter. When he saw this photograph he said at once that her husband was no longer living. As he had never been in the neighbourhood of Garmisch Partenkirchen, he did not know it by sight.

A large-scale map of the whole Kramer territory and another map of Untergrainau were given him, together with a pocket-handkerchief which had been used by the missing man.

He then put his "siderial pendulum" into action and showed on the map the route Herr Palitzsch had followed. He had left the principal route and had chosen a side-track for his ascent. This path led him to the abysses of the Hohen Kramer, and Herr Meyermann indicated the precise spot where he had fallen, and at a little distance, the spot where his body lay.

Frau Palitzsch at once posted an order for another expedition to search for her husband's body at the place named, of which she gave a very accurate description by the aid of Herr Meyermann, who, like herself, had never visited or seen the place.

In Untergrainau great astonishment was expressed, for only natives knew of these wilds, and nobody could believe her. Still, the expedition was sent, and the dead body of Herr Palitzsch was found in exactly the place described. It had already begun to decompose.

As no one believed in Clairvoyance, suspicion at once arose that



Herr Palitzsch might have been murdered. An official Commission was sent to the place, with a surgeon, who stated that the death was the result of an accident.

All that Herr Meyermann had said was found true, but no one would believe in his faculty. When Frau Palitzsch was cross-examined, and told that she must have obtained her knowledge of the place and the details of the accident from Herr Meyermann, who, like herself, had never been near the place, the officials went to search his lodgings and to cross-examine him. But all who knew him agreed in their evidence that during the whole of August he had not left the town, but had been seen every day, so that an excursion to the Bavarian mountains was perfectly impossible. The charwoman who cleaned his rooms gave evidence of his daily presence.

The officials had to resign themselves to finding no evidence on the question how he could so exactly name and describe the place where the accident happened, nor why Herr Palitzsch had deviated from the ordinary route. Being asked to give an explanation, he said, "It has been his fate. Three weeks before his departure for Untergrainau, I met him in the street, and while talking together, I suddenly saw his dead body before me. Then I knew that the days of his life were numbered."

Herr Meyermann descends from an old family, and some of his ancestors have had the same gift of what is called in Germany "das zweite Gesicht" meaning clairvoyance, or as we, too, say in England, "second sight."

\* \* \* \* \*

This remarkable instance may be compared with the discovery of the body of M. Lerasle, reported in the *Annales des Sciences psychiques* for April, 1914, and reproduced in *Supernormal Faculties in Man*, p. 104-109. In both cases there was no living witness to the facts. In the present case, the clairvoyance is associated, according to Herr Meyermann, with a certain power of prediction which is absent from M. Lerasle's case. But the description of the path taken is the same in both cases. Signor Bozzano has pointed out that three separate statements were made that Mr. Lerasle was lying on his right side with one leg bent under him. He was found lying flat on his back. This was the only discrepancy. Signor Bozzano says that this latter position is the final stable position after the spasmodic movements of death. He therefore infers that the medium was influenced by the discarnate to give his last conscious remembrance. It is quite legitimate for those who believe that post-mortem life is independently proved, to bring in influence from the discarnate in explanation of the facts. In the present case the handkerchief formed the link with the deceased. This may or may not be sufficient to stimulate the clairvoyant sense without any transference of thought from the discarnate, but in any case, there are sufficient instances in which clairvoyance has been exerted without any such thought-transference (*vide* Ossowiecki's cases in Dr. Geley's *Clairvoyance and Materialisation*) to render such a supposition superfluous.



## ANIMISM AND SPIRITISM.

By E. BOZZANO. TRANSLATED BY S. DE BRATH.

### CHAPTER I.

#### ANIMAL MAGNETISM AND SPIRITIST PHENOMENA.

Having stated my position, I begin my critical analysis by pointing out a historical inexactitude which the author puts forward on the subject of the old magnetisers. He writes :

"Deleuze and all the magnetisers therefore did not think that there was any communication between their somnambulists and invisible beings. They did not contest the reality of spontaneous apparitions, but they considered these, according to religious opinion, as exceptional ; and did not believe in possible commerce between the living and the dead. Now, *this general belief passed to their patients, who presented all the metapsychic phenomena completely devoid of spiritist character.*" (Page 342.)

The italics of the last sentence are those of the author, who thus denotes the theoretical importance of the circumstance he describes. This is historically inexact to the point that its true significance is diametrically opposed to M. Sudre's supposition.

If we consult the treaties on Animal Magnetism, we shall find many traces of the prepossessions of the old magnetisers—prepossessions which explain their fears lest manifestations of this kind should raise new obstacles to their task of convincing the world of the marvellous cures obtained by magnetic practices. But it is none the less true that despite the prepossessions, manifestations of defunct entities by somnambulatory means, were frequently realised. M. Deleuze himself, in his correspondence with Dr. Billot, recognises this in the following terms :—

"I see no reason to deny the possibility of the apparition of personalities of those who, having quitted this life, occupy themselves with those dear to them and come to give them salutary advice. I have recently had an example of this. Here it is . . . ."

and Deleuze gives the case of a somnambulist whose deceased father twice appeared to give advice on the choice of the husband she should select. These counsels implied the realisation of a fact still distant in time, which duly came to pass at the time indicated. (G. Billot. *Correspondence sur le Magnétisme animal*, Vol. III.)

Dr. Billot answers Deleuze by describing a surprising phenomenon in his own experience—the "apport" of a medicinal plant which fell on the knees of his somnambulist by the intervention of "a young virgin" who often manifested through this somnambulist.

I recall also that Baron Du Potet, who often, in the *Journal du Magnétisme*, combated the revelations of his contemporaries when these ventured to publish manifestations of the deceased, and



revealed his own intimate convictions in a private letter to Alphonse Cahagnet, which the latter has put into his work :—

“ You are treating these questions twenty years too soon. Men are not ready to understand them.”

The occult purpose of his pretended incredulity on this matter, appears clearly; he feared that scientific men, being in no way disposed to take manifestations of the defunct seriously, such manifestations would create grave obstacles to the task of convincing the scientific world of the therapeutic possibilities of animal magnetism; a task already more than difficult. Baron Du Potet when, some years later, he met the Rev. William Stainton Moses in London, confided to him without reserve his spiritist convictions, founded on facts which had come unsought within his own experience. On this occasion, it happened to him to see clairvoyantly at the same time as Stainton Moses, the spirit of a man who had committed suicide a few hours before by throwing himself under the wheels of a locomotive. The magnetiser, Alphonse Cahagnet, also obtained a long series of true episodes of identifications of deceased persons through the clairvoyance of the somnambule Adèle Maginot. In this connection I would remark that this series of manifestations appeared so important to Frank Podmore that he made them the subject of a long study which appeared in the Proceedings of the S.P.R.

Dr. Charpignon, in his book *Physiologie, Médecine et Métaphysique du Magnétisme*, p. 120, remarks :—

“ The patient finds himself—I mean *seems* to find himself—in communication with a being whom no one sees, hears, or touches, and to whom one is almost tempted to believe he speaks and is answered. The first of these facts is extraordinary! The second is stupefying! ”

and on page 363 :—

“ The first magnetic patient whom we observed, never replied to any one of our questions without saying, ‘ I will consult the other.’ Naturally we asked, what other? They replied, ‘ It is the genius who is charged to guide and enlighten me.’ And indeed the patient acquired in somnambulism faculties and knowledge to which he was strange in the waking state, which could only belong to a superior being.”

Dr. Ricard in his *Traité du Magnétisme animal*, writes (page 275) :—

“ The first somnambule to offer to my notice something remarkable of this kind was Adèle Lefrey . . . . She was near the end of her cure when, in the midst of new therapeutic information, she said to me in a curious voice, ‘ You hear what he orders me.’ ‘ Who is it,’ I asked, ‘ who orders this? ’—‘ He, do you not hear him? ’—‘ No, I do not hear or see anything.’ ‘ True,’ she rejoined, ‘ you are asleep while I am awakened.’ ”



And on page 282, Dr. Ricard asks the somnambule :—

“ You remember what you said yesterday? ” “ Yes.”

“ Who is the mysterious person? ” “ It is my guardian angel . . . . Wait a moment, he is speaking with yours.”

“ What! with mine! Is my angel so near you? ” “ Yes, but he is still nearer to you and though you do not see him you are nevertheless enlightened by his counsels.”

Finally, I will remark that in the October number of the *Revue Spirite* I set forth the very interesting case of Dr. Larkin, who, having placed a young peasant girl in the somnambulant state in order to obtain a diagnosis of her ailments, obtained a long series of manifestations of deceased persons, which were mainly unknown to himself. With regard to these, he asked for general descriptions in order to make rigorous enquiries. These enquiries persistently revealed the reality of the persons manifesting and he reported his firm belief that his somnambule was in communication with a spirit-world.

I will give no further examples, these being sufficient to demolish the first anti-spiritist statement, that the old magnetisers, disbelieving in “ any possible commerce between the living and the dead, this disbelief passed to their patients who presented all the metapsychic phenomena completely devoid of any spiritist character.” We have seen, however, that on the contrary, despite the prepossessions of the magnetisers, the somnambules of the first half of the last century, saw the spirits of the deceased, spoke with them, and brought proofs accordingly.

Under these conditions the conclusions drawn from this inexact affirmation fail irremediably. These conclusions were important, for from them were deduced, that if the first experimenters in modern mediumship had not believed in “ spirits,” similarly the mediums, like the old somnambules, could not have spoken with spirits. The instances I have given lead to the conclusion that mediums do communicate with spirits, since the somnambules of the first half of the last century had the same experience despite the prepossessions of their magnetisers. If, however, it is true, as incontestably appears, that the circumstance stated in the extract given above (had it been well-founded), would have admirably confirmed the animistic supposition that all mediumistic personalities are but the products of suggestion combined with the clairvoyance of the medium by prosopo-poesis and metagnomy, then, in view of the fact that the circumstances in question are actually of an opposite nature, we must conclude in the precisely opposite sense. In fact, the circumstance that the old somnambules often communicated with defunct personalities (despite the prepossessions of their magnetisers), this circumstance becomes an admirable proof of the reality of these personalities as strangers to the somnambules, and similarly of the analogous reality of defunct personalities manifesting to-day through mediums.



## MEMORIAL TO SIR ARTHUR CONAN DOYLE.

At a meeting held at the Grottrian Hall, London, on Wednesday, November 19th, 1930, Vice-Admiral J. G. Armstrong presided over a large attendance, representative of the Advisory Council, the Executive Committee and Trustees of the Conan Doyle Memorial Fund. There were present: Lady Conan Doyle, Miss Mary Conan Doyle, Mrs. Philip Champion de Crespigny (Principal, British Psychic College), Mrs. M. A. St. Clair Stobart (Committee Chairman, The Spiritualist Community), Miss Estelle Stead (Borderland Library), Mrs. C. A. Dawson-Scott (Founder, Survival League), Frank W. Hawken, Esq. (Secretary, Marylebone Spiritualist Association), Maurice Barbanelle, Esq. (Secretary, London District N.S.U.), Hannen Swaffer, Esq. (President, Spiritualist Community), John Lewis, Esq. (Editor, International Psychic Gazette), S. O. Cox, Esq.; Colonel Livingstone (Secretary, Grottrian Hall); and W. R. Bradbrook, Esq. (Hon. Secretary).

Ernest W. Oaten, Esq., Chairman of the Executive Committee, Mr. George Craze (President, Marylebone Spiritualist Association), Major D. D. Milne, Hon. Trustee; Sir Robert Gower, D.C.L., M.P., Hon. Trustee; A. C. Grigg, Esq., Hon. Treasurer; and Denis Conan Doyle, Esq., were unavoidably absent.

It was unanimously decided that the Memorial should embody the objects outlined in the announcement now published. With these in view, Lady Conan Doyle is issuing a universal Appeal, which with the support of all in sympathy, it is hoped will realise the ideal of "devoted service to the highest and the best interests of all."

Many of the general public as well as co-workers with Sir Arthur Conan Doyle in his many-sided interests and activities, have expressed the desire for a Memorial in recognition of his public and literary work.

## A HOME OF WELCOME AND SOLACE.

Those who feel grateful affection for him wish to fulfil the desire of his heart by establishing and endowing a worthy Memorial in London, not only as a focal point of the Spiritual and Psychical Truths to which he so unselfishly devoted his time and energy, and for which he sacrificed his last strength, but also as a veritable ENGLISH HOME OF WELCOME FOR ALL of like thought visiting London from the Provinces and Overseas, of whatever nation, a Home of sympathetic guidance, consolation and enlightenment to the bereaved in the hour of the need for comfort and assurance—of rest and change. Such an institution would include, besides hospitable and congenial accommodation, *Library, Reading and Writing Rooms* for study and research, a *Museum* for the display of authentic examples of supernormal photographs, paintings and writings; moulds of attested materialisations, and records of manuscripts and portraits of pioneers marking the history of the movement. These treasures can easily be lost to the world if not housed as a sacred trust. A *Bureau of Information regarding Spiritualistic Societies and Communities*, not only in London and the Provinces, but in all parts



or the world,, and particularly for introducing visitors to the interests most appealing to them.

#### PSYCHICAL AND SPIRITUAL EDUCATION.

Amongst the difficulties facing all Spiritualistic communities is the most urgent need for true and finely-trained mediumship. This vital necessity requires the best brains unselfishly applied to the satisfactory solution of the problem. It is difficult to exaggerate the importance of environment, sympathetic care and understanding of the psychic faculties, whether inborn, spontaneous, or developed by long and patient endeavour. The Spiritual character and mental poise of the sensitive instrument must ever be the predominating factors in the use or abuse of the gift. It is hoped that funds will be forthcoming to secure more ideal and healthier conditions in which may be developed the power to demonstrate the fact and philosophy of survival.

#### RURAL "REST AND HEALING" HOMES.

It is also desired to provide means to assist or support suitable Rural Rest Homes, for the recuperation of workers exhausted in the service; such homes of rest would naturally prove also Houses of Healing and Training for psychic sensitives especially gifted in this supreme form of ministry. It may also be possible to strengthen the *Funds of Benevolence* for old and distressed workers.

#### CO-OPERATIVE SERVICE.

The ideal of the inception of the Memorial may be described as devoted service to the highest and the best interests of all Spiritualistic brethren. Every existing organisation and every member of such will be served by the Memorial and the amenities it will provide. It will prove a Clearing House for spreading the results of psychical and Spiritual Investigation throughout the world, co-ordinating activities by mutual council and spirit guidance.

Realising the distinct yet potentially co-operative fields of action in Physical Science, Psychical Research and Spiritual Truth, the proposed Centre will greatly assist in unifying and utilising the points of contact in each, emphasising throughout the universal power of the Spirit.

#### YOUR HELP IS DESIRED.

The support of all who believe in the recognition of man's spiritual nature and the fact of personal survival is confidently looked for, in order that the Memorial shall truly represent the interests of the whole Movement, and form a great step in the direction of world peace. Even those admirers of Sir Arthur Conan Doyle who do not at present subscribe to his Spiritualistic convictions will agree that Truth and Justice were his dominating characteristics, and will undoubtedly wish to be associated with a memorial which before anything else upholds those principles, together with the universal Power of the Spirit of God to contact and aid the evolution of the human race.

Donations may be sent to : A. C. Grigg, Esq., Hon. Treasurer, the Conan Doyle Memorial Fund, Lloyd's Bank, Ltd., 121, Oxford Street, London, W.1.



## NOTES BY THE WAY.

In the House of Commons, on November 25th, Mr. Kelly, M.P., asked leave to introduce the Spiritualism and Psychical Research (Exemption) Bill, which proposes "to relieve spiritualists and mediums from prosecution under the enactments relating to witchcraft and vagrancy whilst genuinely exercising their psychic powers, whether in religious practice or scientific investigation."

The Bill was supported in the House by Mr. Oliver Baldwin, Captain W. G. Hall, the Rev. Gordon Lang, Miss Ellen Wilkinson, Mr. Halford-Knight, Capt. Sir E. N. Bennett, Lieut.-Commander Kenworthy, Lieut.-Col. Watts-Morgan, Mr. H. C. Charleton, Mr. D. G. Somerville, and Mr. Herbert Gibson. A hundred and two members have promised their support, including many leading members of the Government. It was opposed by Mr. Macquisten (C. Argyll). The Bill is supported in the Press by the *Manchester Guardian*, the *Daily News*, the *Manchester Evening News*, and others. It is provided that immunity shall not apply where intention to defraud is proved. The Bill was read a first time.

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Our new medium, Mrs. Vaughan, is proving a valuable reinforcement to other well-known mediums on our Staff. With the universal increase of interest in Psychic Research, really good mental and trance mediums are all too few. There is room for all.

\* \* \* \* \*

We welcome a new Monthly, the organ of the Spiritualist Community, price 3d., which contains interesting matter, especially an article by Marjorie Livingston, the authoress of *The New Nuctameron*. We must, however, demur to the statement of Mr. Arthur Ford, that "Mediumship is not dependent on character." As regards the possession of the faculty that may be true, but as regards its practice, the quality of mediumship is very certainly affected by the mode of life.

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The Rev. W. J. Erwood, the famous American medium, will give an address, followed by a Demonstration of his gifts of Clairaudience and Ballot-Reading, at the Queen's Gate Hall, South Kensington, on Thursday, January 15th, 1930, at 8 o'clock. Tickets may be obtained from the Secretary of the College. Members, 2s.; Visitors, 2s. 6d. (Reserved seats, 2s. 6d. and 3s.)

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The excellent programme of the Autumn Session provoked much activity at the College, which it is confidently expected will continue during this year.

Members were offered a very good selection of lectures on subjects varying from personal experiences to high philosophic instructions, one of the finest of which was undoubtedly that given by Mr. R. Dimsdale Stocker, on November 26th. Mr. William Hope, of Crewe, repeated his lantern lecture, "Psychic Photography," on September 24th; and Mr. Denis Conan Doyle, on November 5th, gave an illuminating talk to members whilst showing lantern slides from Sir Arthur Conan Doyle's famous collection. Great interest was aroused when Mr. Doyle showed his own photograph, taken by the Crewe Circle at the College in September last, with an unmistakeable "extra" of Sir Arthur himself appearing over the head of his son. The quality of the addresses arranged for



Tuesday afternoons has merited larger audiences, but appreciation has not suffered through lack of numbers. Perhaps the most popular evening at the College was that on which Mr. Hannen Swaffer gave an account of Daylight Phenomena in his own house.

So crowded was the lecture hall that several late-comers had to find seats upon the floor.

Queen's Gate Hall was filled on October 6th to greet Mr. Arthur Ford, of New York, when he gave an excellent address, followed by a very fine demonstration of Caliraudience. His private appointments at the College were booked to capacity, and gave great satisfaction.

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The Sixth Annual Dinner of the British College of Psychic Science has been arranged for Wednesday, March 25th, at the Café Royal. Any readers of PSYCHIC SCIENCE who are interested are asked to apply to the Secretary of the College for particulars.

\* \* \* \* \*

At the Annual General Meeting of the College on October 15th, 1930, special attention was called to an item of £147 6s. 3d. loss on the publication of PSYCHIC SCIENCE during the year. In order to reduce this liability somewhat, and yet preserve the quality of the Journal, which is undoubtedly one of the best of its kind in the world, it was proposed that a special appeal be issued for those members and subscribers who appreciate the Journal to take out a second subscription in the name of a friend. We proffer the suggestion, therefore, and shall be glad to hear from those readers who will assist in this way.

\* \* \* \* \*

We gratefully acknowledge the following gifts :

Electric Fan .. ..	Lady Harris.
Virginia Creepers and Tubs ..	Miss McKay Heriot.
Aluminium Trumpet .. ..	Mrs. Kingscote.
Chair .. ..	Mrs. Sykes.
Tea Urn (on loan) .. ..	Mrs. Sykes.

We are very grateful for flowers received from Mrs. Done, Mrs. Gread, Mrs. Raikes, Miss Spears and Mrs. Sykes, and also Mrs. Robinson and Miss Robinson, who have kept Mr. Sharplin's Healing Room filled with beautiful blooms during the session.

\* \* \* \* \*

SPIRITUALISM ABROAD. From the Revue Spirite, Paris.

A humble employee of the Italian post-office, named Peziardi, who was conversant only with his native tongue, had the faculty of writing in idioms unknown to himself. One day he filled a page with a number of signs that no one could interpret. This was shown to Professor Gorresio, director of the University Library.

He stated that the paper was the exact reproduction of an inscription in the Archæological Museum which he had in vain endeavoured to translate. An automatic communication put him on the right track. The inscription was the prayer of a tribal chief imploring divine protection for his tribe. From that day Professor Gorresio was convinced.

\* \* \* \* \*

*Luce e Ombra* has published an interesting letter addressed by Senator and Professor Alessandro Chiappelli to Ernest Bozzano on the publication of an Italian translation of *The Crisis of Death*.



The distinguished philosopher attaches exceptional value to these studies by Bozzano by reason of the critical and logical qualities of his whole work. He declares that he has documents from the Beyond which confirm Signor Bozzano's evidence. He intends to publish these as occasion serves. Dr. Gustave Zeller writes to Signor Bozzano telling him that German spiritists agree with the testimony from England and America contained in that work. The *Bulletin du Conseil de recherches Metapsychiques en Belgique* (April, 1930) publishes communications from the spirit of Dr. van Velsen, founder of the Psychological Institute of Brussels, to the same effect.

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In the *Zeitschrift für Parapsychologie* (pp. 265-267) Baron Henri Droste published a very curious article on walking on the water of which he personally witnessed.

He was steering a boat and fishing in the lake aided by "old Bernd" a farm-labourer, aged about 55, who was busy with the nets. Old Bernd had the reputation of being able to walk on the water. The Baron having spoken to him on the subject, Bernd consented to prove the fact. He stood up in the boat, concentrated his thought, fell into trance, got out of the boat and walked ten yards on the water towards the shore. When the Baron picked him up, he verified that his feet were dry, he having glided slightly above the water.

The *Revue Psychique* adds: We do not conceal our surprise at finding this testimony in the most severely critical of all the German reviews. Certainly there are in the Bible instances of walking on the water, but the facts are extremely rare. (See De Vesme *Hist. Spir. Experimental*, pp. 496. Edit. Jean Meyer.)

\* \* \* \* \*

Professor Einstein, the best known of all German scientists, has recently admitted the scientific reality of clairvoyance. According to the *Society of Berlin doctors for psychical research*, Einstein, after experiments with Otto Reimann and Madame Akeringa of Berlin, was completely convinced of the meta-graphological phenomena. He said that the number of successes was far in excess of any probability. We can repeat with the *Zeitschrift für Seelenleben*. "This is a magnificent victory."

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At Ledec on the Sazawa in Czecho-Slovakia, the mistress of a school asked the pupils to describe any dream they might have had. The son of the tailor, Adalbert Chudoba, aged ten years, described how he had dreamed that he and two companions had been drowned in the frozen river. The next day on the invitation of the son of a manufacturer he went with two comrades to the factory, and tried the ice. Adalbert was slightly in rear of the others. He felt the ice giving way under him, and called for help. His comrades came to his assistance, and all were swallowed up by the water. The dream was realised down to the smallest details. The Czecho-Slovakian press commented much on the incident.

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*Spiritualism in Iceland.* The well-known virtuoso of the violin, Mr. Florizel von Reuter, has published a detailed account of his visit to Iceland in the *Zeitschrift für Parapsychologie*. No other country is so advanced in proportion to its population. These are about 100,000 persons in this country. The writer, Einar Kvaran Hjorleifsson is



President of the Society which has 400 members among whom are six University Professors. At Reykjavik, Mr. von Reuter had to repeat his lecture on personal experiences several times, the hall on each occasion being too small to accommodate the audiences. Nearly all the leading people had the *Psychical Experiences of a Musician*, whence their interest in the *Additor* by which messages in various languages were received. Latterly, some were in Icelandic, which is a development of the Norwegian of the 9th century. These were faultless; but there is no dictionary of Icelandic on the island, and no book for foreigners.

The great theologian of Iceland, Haraldur Nielsson, deceased two years since, gave through his mother with the *Additor*, four messages from Nielsson. His daughter and her husband lately made a tour in England and visited Mr. Hope at Crewe. They speak English well, and Mr. Hope had no clue to their personality. An "extra" of Haraldur Nielsson was received which is at once recognised by the inhabitants of Reykjavik.

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A Section for Scientific Research has been added to the Société d'Études Métapsychiques, at 8 Rue Copernic, Paris.

It has a collection of very perfect apparatus which may lead to fruitful demonstrations; notably a new apparatus which will permit photographs, and even cinematographic films, being taken with infra-red rays in complete darkness. It is obvious that this offers possibilities of great importance regarding the control of mediums and the complete study of manifestations in their various stages.

An abstract of the Rules is given in the *Revue Spirite*, Sept., 1930 (p. 421).

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Professor Johannes Kasnacich gives in the *Zeitschrift für Metapsychische Forschung* (July 24th, 1930) an account of his séances with Maria Silbert, of Graz, from 1919 to 1922.

In a very interesting study of the various groups of believers and of materialist sceptics he gives the contrary arguments of Dr. Pagenstecher, Professor Messer, of Schopenhauer, and Sir Oliver Lodge. On Hans Driesch, he writes:—

"Professor Hans Driesch is unquestionably one of the greatest living philosophers. In his allocution as President of the London S.P.R. and in his work, *Fundamental Problems, of Psychology*, he recognises that the spiritist hypothesis is the simplest and most natural of any. In his article *The Methods and Constitution of Para-psychological Theory* he supports the critical form of that hypothesis. The spontaneous phenomena of 'haunted houses' and dematerialisation and re-materialisation of 'apports' he holds as probably real, and originally due to spiritual factors as their cause. This attitude is but the logical end of his scientific culture. It follows that the world has two aspects—the Totality in which Driesch envisages the animating power of all organisms—entelechies; and the domain of Matter, which is limited. Man is the incarnate entelechy and survives the death of his physical envelope. The modalities of this survival can be discovered by experiment and psychic investigation. Thus Spiritism rises to the height of a working hypothesis."

\* \* \* \* \*



Pesther Lloyd of Budapest, relates (August 11th, 1930, the following Story :—

The medical chief of the hospital of St. John, Budapest, Dr. Bela Kollarits, went to Copenhagen for a Medical Congress. One day, after his departure his brother, Josef Kollarits, a ministerial councillor, was taken very ill with internal hæmorrhage. The family, not wishing to trouble the doctor at Copenhagen, kept silence on the matter.

But at Copenhagen, Dr. Bela Kollarits felt himself oppressed by a singular trouble for which he could not account, seeing that his brother was in good health at the time of his departure. His disturbance became so great, that without waiting for the end of the Congress, he took an aeroplane to return to Budapest. On his arrival he found the explanation : his brother could be saved only by a transfusion of blood. After a family council, and on the proposition of Professor Kubanyi, it was decided that Dr. Bela Kollarits should give his blood for the necessary transfusion. According to Professor Kubanyi, the death of the patient would have followed even one day's delay.

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The celebrated Brazilian medium, Carlos Mirabelli has again come into notice. Mr. Eric Dingwall wrote an article on him in the *Journal A.M.S.P.R.*, of July last, Dr. Emilio Servadio has written on him in *Luce e Ombra*; and *Zeitschrift für Para-psychologie* and the *Mondo Occulto*, have also devoted articles to him:—

"Some doubts have come to our mind," says the *Revue Spirite*, October, 1930, "whether all the phenomena attributed to him can possibly be real."

These are : complete materialisations of defunct persons ; levitation and "apport" from Luz in San Paolo to S. Vincente, 90 kilometres distant, in two minutes ; displacement of objects many times repeated ; music from various instruments without contact ; apports in a public place in full light ; fire-tests ; automatic writing in 28 different languages and speaking in foreign tongues (glossolalia) among which are Latin, Persian, Chinese, Japanese, Syriac and Hebrew ; and many physical phenomena, raps and partial materialisation of a feminine arm, etc.

Mr. Dingwall says that out of 392 séances, 337 were positive ; 155 persons, of whom 105 were foreigners, have been present.

During the séances, Carlos Mirabelli's pulse-beat goes up from 48 to 154, and his temperature from 36·2 to 40·2 centigrade.

Materialisation of the daughter of Dr. Souza, complete, walking, talking, is said to have remained visible for 36 minutes.

But, *if it is true* that Carlos Mirabelli is not merely a super-medium, but even a good ordinary medium and no more, it is highly desirable that he should come to Europe for the International Spiritist Congress of La Haye, and that in the great capitals of London, Berlin, Rome, and Paris he should stop to shake the reactionary scepticism *vis-a-vis* to our studies. If these experiments were conducted with the same scientific spirit as those with Rudi Schneider in London, the Brazilian medium would have deserved well of Humanity, which does not seek to *believe*, but to *know*. (*Revue Spirite*, October, 1930, p. 465.)



## BOOK REVIEWS.

EVOLUTION AS OUTLINED IN ARCHAIC EASTERN RECORDS.

By Basil Crump, Barrister-at-Law. Luzac &amp; Co. 5s.

It would require universal knowledge adequately to criticise this book. It is a summary (and very much more than a summary), of Theosophy as given in the Secret Doctrine, the Mahatma Letters, etc.

Its opening is as follows :—

"The eternal Parent (Space) wrapped in her ever-invisible robes had slumbered once again for seven eternities. Time was not, for it lay asleep in the infinite bosom of Duration. Universal Mind was not, for there were no celestial beings to manifest it.

The seven ways to bliss were not. The great causes of misery were not for there was no one to get ensnared by them."

It will be seen from these how impossible it is to criticise a book which proceeds on data quite foreign to our age or modern science.

S. DE B.

ILLUMINANDA.

By W. Winslow Hall, M.D. C. W. Daniel &amp; Co. 12s. 6d.

I read this book with great interest, being prejudiced in its favour by the Epilogue :—

"Therefore, my strong feeling is that your first motto as a seeker after Light ought to be "Back to Jesus." Learn his words by heart ; try continually to live up to them ; and do not imagine that your illuminative quest demands a long preliminary study of the wordy volumes left by lesser mystics."

I read on to Chapter VII with approval, though noticing that all the sections dealing with Crystal-gazing, Telesthesia, Muscle-reading, Monitory Impulse, Phantasms, Telepathy, Self-protection, etc., are treated as manifestations of the Sub-liminal, as they are, though they serve as links with unseen personalities. Then I came to Love in Action, and received a shock which revealed the book as sadly lacking in commonsense. All the most extreme measures of the Socialist party are advocated, Universal Adult Suffrage, Nationalisation of all the necessities of life, that "every adult man and woman *must be made* to work" (How ?), paper and nickel to be substituted for gold, early marriage, and every facility for divorce, and that "It is necessary to give the child his head and to furnish him as liberally as possible with pocket-money."

This last is now exemplified by the children of rich parents, who thus learn every self-indulgence and soon become unteachable. Excepting this last, nearly all these recommendations are legal in Russia. We see the result !

"It ought to be enacted by law that every youth and maiden, high-born or low-born shall devote two years to disagreeable communal work, such as mining, scavenging, chimney-sweeping, laundering, and dish-washing."

If that is what Illumination leads to in this very imperfect world of undeveloped Humanity, it leads straight to the abyss which has swallowed one nation after another.

Socialism—each for all and all for each— as a principle of personal life, is perfectly sound ; but as a political device it is merely an effort to secure the results of right-doing without the character which alone can produce them, and is the surest and quickest of all paths to destruction.

S. DE B.

GHOSTLY LORE.

THE EMPTY HOUSE.

By Algernon Blackwood. New Edition. Pub. by Nash and Grayson. 7s. 6d. net.

THE MYSTERY AND LORE OF APPARITIONS.

By C. J. S. Thompson. Pub. by Harold Shaylor. 12s. 6d. net.

It is apparently profitable to publishers to-day to issue volumes dealing with hauntings and apparitions for several such arrive almost together.



"The Empty House," by Algernon Blackwood, is a reprint of some of this well-known author's most creepy stories. They are unrelieved gloom and the incidents occur in a setting of ritual and often black magic, of psychic aftermaths of revealed tragedy; of the return of the dead to keep their promises to the living, and some deal with sheer insanity and devilment in the living. The group is not pleasant reading, and lacks some of the beautiful and tender passages we have appreciated in other writings dealing with psychic phases by Mr. Blackwood. But the stories reveal to the student a true knowledge of the forces involved in manifestations of this kind—the loss of vitality in the watchers, the heaviness of sleep, the chilliness of the atmosphere, accounts of the actual movement and destruction of material objects and of undoubted malevolence still pursuing its ghostly march. We miss however, in these tales any hint of the power of the instructed psychic investigator who can lay these turbulent ghosts and etheric vibrations, and cleanse the material world of their miasmic influence.

"The Mystery and Lore of Apparitions" is frankly a collection of ghost stories of all ages, and though the author is apparently generally in touch with the literature of psychic investigation, he does not reveal in his comments any practical acquaintance with the matters he discusses. The jacket of the volume introduces us at once to the popular view of the subject by pictorial representations of skulls and tombstones! A frontispiece reproduces a drawing of the "Bowmen of Mons" which brings the stories up to the Great War!

Babylon and Egypt, Greece and Rome, the lands of the Orient and the period of early Christianity give up their quota of well authenticated incidents side by side with those of continental mediæval castles, Hampton Court, the English countryside and the Tower of London, in addition to many private stories. The "Headless Ghost" and the "Brown Lady" and the "White Lady" and monkish phantoms, the spectral coach and four, the ghosts that haunt churchyards, and that ride on pillions or appear to seamen in phantom ships and to soldiers in the battlefield, are all here. The accepted ground is thoroughly well covered, and the consensus of opinion seems enough to convince any but the most hardened sceptic, but the cloven foot appears when the author in his concluding chapters subtly endeavours to explain everything away by bad digestion, hallucinations and sensory illusions, and generally hints that a natural explanation can be found for most of the happenings. We might think so too, if we had not the corroboration of present-day manifestations, and in judging all such tales this must be the final touchstone. We are not only concerned to ask, "Did such and such a supernormal incident occur?" but "Can we believe in the light of 20th Century knowledge and experience, that it may have occurred?" We are in a superior position in this respect to Dr. Johnson who talking to Boswell on ghosts is reported to have said: "It is wonderful that five thousand years have now elapsed since the creation of the world, and still it is undecided whether or not there has ever been an instance of the spirit of any person appearing after death. All argument is against it." Dr. Johnson's cosmogony is decidedly out of date and so also is his verdict as to the non-return of a spirit. The author of "The Mystery and Lore of Apparitions" is also equally ignorant, but he has provided us with a useful selection of well-known and very reasonable happenings.

#### THE MIND OF THE SAVAGE.

By Raoul Allier. Translated by Fred Rothwell. Published by G. Bell & Sons. 15s. net.

This is an English translation of a French book, "*Le non-civilisé et nous*," by an author who has for many years made a study of the psychology of native races from data gleaned from students and missionaries throughout the world. Psychic students will find his treatment of the subject interesting as showing how barren may be the examination of native rites and customs, without the light which is thrown upon these by the knowledge of psychic facts. Professor Allier holds that these primitive beliefs stultify all scientific advance, and even



simple deductions from ordinary reasoning power, and that in this lies one reason for the non-advance in civilization of native races. But if there is a hidden wisdom known only to these races, which has escaped this doctor of theology, then this may be a wrong conclusion, and they cannot be compared with other civilizations whose evolution has proceeded on different lines. In our own country at one stage the wildest superstitions held sway, as seen even among the peasantry in remote communities to-day, but with time and contact with other races this lessened, and civilization spread.

This volume is well translated, and raises many points of interest.

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THE SEER.

Vol. I, No. 1, January, 1930. Price 1s.

This is a new monthly review published by the Institut Astrologique de Carthage, Tunisia. Francis Rolt Wheeler is the editor, and there are valuable articles translated from French writers on Psychical Research. "Predictions," "The Curing of a Person Bewitched," "The Memory of Past Lives," are among those which may interest our readers.

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EXPERIENCES IN THE UNSEEN WORLD.

Through M. E. Cox (Mrs.). Psychic Press, 2, Victoria Street, S.W. 2s.

"Talks with the Immortals," a previous booklet dealing with personal experiences and communications by Mr. and Mrs. Cox, is amplified in this new publication which collects the writings through Mrs. Cox, said to be from Stainton Moses (M.A., Oxon.). They deal with his experiences in the Spirit World, and cover early impressions and teaching, his meeting with relatives and friends, incidents in the lives of others and general reflections on what he has learned in his sojourn. Many of the experiences are in the nature of self-revelation on aspects of thought hidden from the communicator while on the earth, others deal with the harmonies of the spirit world, while others show the deprivation and devastation caused to those out of the body, who, not having fully grasped causes and effects, allow doubt, with its terrifying disillusionment, to gain the upper hand. Whether these writings fit the character and probable point of view of the said communicator, who had himself such a remarkable contact and experience with "the other side" while in life, I cannot judge, but Mrs. Cox sends them forth in good faith as from one who offers the endorsement of the name of (M.A., Oxon.), and, as such, they will be welcomed and appreciated by many readers.

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LAMPBEARER.

Through the hand of E. E. Green (Mrs.). The Psychic Press. 2s.

This is also a second collection of inspirational writings; a previous volume by Mrs. Green, "My Friend the Curate," told of a soul's pilgrimage in some of the dark spots on the other side, and the finding of himself. Now he is well on his way, and ready to be of service to others, and again meets the "Curate" and other teachers, who seek his collaboration in rendering help to mortals in need.

A foreword by the Rev. Vale Owen points out how such communications are necessarily hampered by the views and intellectual furnishing of the person used as means of communication the human channels used for such a purpose are not inert, and that in Old Testament inspirational writings, the channel and its limitations is well recognised by all critics.

Mrs. Green has done her part with sincerity, and in that there is the utmost value for those who peruse the writings thoughtfully.

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PSYCHIC SELF-DEFENCE.

By Dion Fortune.

We hope to review this book, which merits a long notice, in our next issue.



## THE HEAVENS ARE RINGING.

By Ivan Cooke (Mrs. Trotter). Burstow, Horley, Surrey. Price 1s. 2d.

This most touching little booklet is the story of the rescue of a Soul in Darkness curiously verified by research at Somerset House. We should advise all interested in rescue work, whether practically or from the theoretical point of view, to buy this little book. S. DE B.

"THE MAGIC AND MYSTERIES OF MEXICO," OR "THE ARCANES SECRETS AND OCCULT LORE OF THE ANCIENT MEXICANS AND MAYAS."

By Lewis Spence. Rider and Co. 15s.

Written in the most beautiful language, this book proves to be in part a veritable fairy tale which will fill the reader with admiration for its author. A wealth of illustrations from native sources help to carry one into the barbaric ages of A.D. 387, when the Toltecs, initiators of the occult sciences, magic, and astrology of ancient Mexico, came south into what we now call Central America, and founded that brilliant metropolis, which they called Tollan.

At the head of the Toltecs came one named Quetzalcoatl. This great magician in the myths of Central America, originator and inventor of the Book of Fate, or astrological calendar, was worshipped as a God, yet undoubtedly was at the same time the Mexican prototype of Satan. Another sorcerer of the first order named Tezcatlipoca, meaning "Fiery Mirror," proved a worthy partner to Quetzalcoatl. To read of the various exploits of this truly fiendish couple makes one's flesh creep. With such records in the ancient history of their country, it is no wonder that the Mexicans to this day retain such a reputation for cruelty.

When amongst the ignorant, the people at large, these demon-gods' infamies were at their height, the instructed classes and the priesthood took the matter in hand, and were beginning to grasp the magical system which they saw might be turned to good, and humanity saved from so much sorrow and destruction. Their minds were engaged in grappling with the problem of devil-worship, human sacrifices and the like when Cortes the Spanish invader arrived and dealt it its first reverse. So that until A.D. 1519 wizards and "master magicians" held complete sway. Still, all the terrors of Spanish Ecclesiasticism could not put an end to the practice of magic amongst the Mexicans. To scan the chapter headings alone gives the reader a gargantuan feast of knowledge regarding the rites and ceremonies of demonism. Oddly enough, many of these read like scenes from the Old Testament, and Mr. Lewis Spence thinks it probable that Shakespeare's theme in the "Tempest" was inspired by Central American folk-lore.

The chapters on Mayan Nagualism show that these peoples were adepts in psychic phenomena, many of them powerful mediums, cruelly using their gifts without divine inspiration for harm instead of good, to mankind.

"STAGES OF HIGHER KNOWLEDGE."

By Rudolph Steiner. Translated by Harry Collison, M.A. (OXON.).

G. P. Putnam's Sons, London and New York. 5s.

Here is a book translated by Harry Collison, M.A. (OXON.), with great sincerity and simplicity. In "Stages of Higher Knowledge" the concluding volume of the series: "The Road to Self-Knowledge," "Knowledge of Higher Worlds," and "Initiation and its Results," is to be found replies to just those queries which seem unanswerable at certain critical stages of the occult student's excursion into the psychic world. No such student should be without this book.

For example, we are shown how the experience, known to most of us, of strange faces like "close-ups" on the cinematographic film seen as we close our eyes before first losing consciousness in sleep, can be illusion playing tricks, and not imagination, or the bigger world of the inner life. This is fully



explained in the third chapter, with advice on guides, and the danger of trying to develop the "Higher Self" with too much speed. The concluding chapters deal with Inspiration, and Inspiration and Intuition in a more advanced form, though simple language, most helpful and encouraging, at the same time showing the road to spiritual activity is no rosy path of rapid, easy ascent, but one to be taken as Dr. Rudolph Steiner shows us, by steady steps of "Higher Knowledge" to Divine Intuition.

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#### PSYCHIC PHENOMENA.

By Helen Dames. Stockwell. 1s. 6d.

It often happens that slight, and even trivial accounts of phenomena have more effect than the most exhaustive experiments in making the sceptical realise that death is *not* the end of life. Of course, such accounts necessarily depend on the reliability of the writer to observe accurately and report honestly. All such accounts, therefore, cannot be termed "scientific," however true they may be.

Most of the instances given in this little book are dreams; but their interpretation was in each case speedily supplied by facts, all of which would naturally persist in the memory. The episode of the blowing-up of H.M.S. *Defence* at the Jutland battle is specially remarkable. Those interested in dreams (and they are many) should buy this little work which the authoress guarantees as "true in every detail."

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#### THE PATHWAY OF LIFE.

By Stella D'Or. Stockwell and Co. 3s.

Stella d'Or passed away May 12th, 1929, aged 50 years, at Auckland, New Zealand. The writer, S. D. P., treats of her visions with reticence and modesty. She was evidently a sufferer, and one whom it was a privilege to know as a friend. We are not told in what way these visions were written down, nor does it much matter, for their merit is intrinsic, and independent of the method of their delivery. She says: "This booklet is the fruit of earnest prayer—prayer which desired to know the will of God. I sought in many ways, but could not find, until God, in His wonderful way, answered by desire to *know* by sending me those visions which have passed before me as living pictures shown on a film screen, and contained the glorious message that *Life is spiritual*. This message has shown me that all suffering is the effect of man's ignorance of God's law."

If men would learn this transcendent truth, nine-tenths of Earth's troubles would pass away. S. DE B.

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#### MAN MADE PERFECT; THE SCIENCE OF SPIRITUAL EVOLUTION.

Given through the hand of Mabel Beatty. Rider and Co. 8s. 6d.  
248 pp.

At a time when the attention of so many men of science is concentrated on the proof or disproof of elementary spiritual phenomena it is good to have a book that reminds men that their spiritual development is the purpose of earth-life.

I omit the first eleven chapters which deal with "numerology" and "occultism," for these might be used for a totally different symbolism than they are here, and symbols do not attract me, but the treatment of Mediumship (Ch. xvii) is very sound, and that of the World Teachers, still more so.

Whether Buddha, who was opposed to all blood-sacrifice and abolished it, and caste, among his followers, ever taught that *no* life, neither fleas, lice, nor crocodiles might be destroyed, we do not know: for all the lives of Buddha are built on data even more vague and legendary than the life of Christ. The rejection of his teaching in India produced the static form of civilisation which has kept that country crystallized. But Jesus is the *only* Teacher who gave



men a series of injunctions which are obviously and visibly the only means of spiritual development. It is true that the Appearances after his death gave peculiar sanction to his teaching. They showed Him as the *only* religious Teacher who manifested in His own Person the victory over Death. They did so with infinitely more effect while He was thought of as Man Perfected ; but the essence of His Teaching is, again obviously and visibly the *only* practical teaching that can bring about the reign of Peace and Order which is the need of the world.

His commands are deducible to two—to love God and to love man.

I have spoken elsewhere of the four different sentiments covered by our one word "Love." The more acute-minded Greeks had four words where we have but one—*Erôs* for the love between the sexes, *stôrge* for human compassion, *philia* for intellectual affection, and *agapè* for the love of the spirit. This last is almost entirely conduct, as St. Paul tells us in the thirteenth chapter of his letter to the Corinthians. *Agapè* is the willing obedience to the Creative Spirit ; it is the only possible and healthy love of the creature for the Creator.

The love to our neighbour is of the same type ; it is fulfilled by doing as we would be done by. It involves perfect truth and honesty.

A book which emphasises this is decisively a power for good, and this path towards perfection is insisted on in Chapter xxvi. The book is emphatically one for thoughtful minds. They may dismiss the numerology as fanciful, but the main lesson is one never to be forgotten at a time when it is the fashion to pretend that not only the esoteric, but also the ordinary exoteric, teaching of all religions is the same. When that lesson is brought into practice it will bring the peace and happiness we so earnestly desire, but desire vainly so long as we imagine that the Cosmic Power will do *for* us that duty of self-development for which we are placed in the world of Matter and Time. S. DE B.

#### THE CAT IN THE MYSTERIES OF RELIGION AND MAGIC.

By M. Oldfield Howey. Rider and Co. 15s.

Nobody has ever yet succeeded in feeling superior in the presence of a cat. Somehow one is always conscious of a thousand thoughts going on behind those eyes, thoughts that one is powerless to influence, thoughts, it may be, of mice to eat or, it may be, of the ultimate purposes of life.

*Omne ignotum pro magnifico.* And just because of that air of aloofness and mystery that the cat never really sheds, we credit him with a degree of knowledge, thought and feeling that would be inconceivable in any of the other animals.

In this we are only following earlier beliefs. As Mr. Oldfield Howey points out, the Egyptians, the Chaldeans, the Scandinavians, and even the early Christians, regarded the cat as being endowed with supernatural powers. To-day we do not go quite as far as that, except in a few popular superstitions. But, as Mr. Oldfield Howey emphasises—rather wisely in a world that is inclined to obscure the true meaning of words—a superstition is what remains over after a great deal more has disappeared ; and our cat superstitions are what remains after a whole host of beliefs and theories about cats has passed out of the mind of man.

Oddly enough, the wealth of information that we are given about the cat succeeds in leaving us in just the same state of uncertainty that the animal itself can produce by merely looking at us. Earlier religions seem always to have had a dualistic conception of the cat ; and Mr. Oldfield Howey, while making their views clear to us, also makes it clear that to-day and to-morrow, as well as yesterday, the cat is likely to remain an unsolved mystery for the human race.

To the spiritualist the later chapters of the book, chapters twenty-two to twenty-eight, have a special interest. But to anybody who wishes to know more about the cat, without being foolish enough to expect to understand it, the whole of this admirably planned work cannot fail to appeal. J. D. E.



## THE COLLEGE LIBRARY.

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*Battersby, H. V. Prevost ... .. " Psychic Certainties "	1848
*Fortune, Dion ... .. " Psychic Self-Defence "	1994
*Hall, W. Winslow, M.D. ... .. " Illuminado "	395
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*Powell, Lieut.-Col. A. E. ... .. " The Rationale of Reincarnation "	2363
*Reuter, Florizel Von ... .. " The Consoling Angel " (2 copies)	2533
	2534
Spence, Lewis... .. " The Mysteries of Egypt "	2466
*Thompson, C. V. S. ... .. " The Mystery and Lore of Apparitions "	879

The thanks of the College are extended to Dr. Johnston, Mrs. Bertram, and The Theosophical Society for kind contributions to the Library.

\* New Books added since October, 1930.

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The College is in negotiation for a visit from a well-known materialising medium from America. Members will be notified in due course, and anyone interested is requested to communicate with the Secretary.

The College extends grateful appreciation to Miss Eissner, who has most generously given hospitality to the Crewe circle, lately visiting London, for work at the College.

A new member, Lady Gaunt, has given most kind and efficient help to the Office Staff. Her clerical assistance has been of the greatest value. We render her our most grateful thanks.



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## COLLEGE INFORMATION.

The Syllabus for the Winter Term will be sent on application.

### TRANCE AND OTHER DEMONSTRATIONS. Private Appointments.

Mrs. MASON, Miss FRANCIS, Miss JACQUELINE, Mrs. VAUGHAN, Miss LILY THOMAS, Miss GEDDES.

### TRANCE DIAGNOSIS OF DISEASE AND TREATMENT.

Mr. G. PHILIP SHARPLIN.

### PSYCHIC DEVELOPMENT, PRIVATE AND CLASS.

Miss FRANCIS and Mrs. BARLOW.

### PHYSICAL PHENOMENA.

Visiting Mediums. Private intimation to members.

### LECTURES AND CLASSES. (See Syllabus.)

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## PUBLIC MEETINGS.

January 15th. Rev. W. J. Erwood, of U.S.A. Address and Demonstration of **Clairaudience and Ballot Reading**, at 8, at Queen's Gate Hall.

January	9th.	Miss Jacqueline.	Group.	5
"	15th.	Rev. W. J. Erwood (At Queen's Gate Hall.)	Clairaudience.	8
"	16th.	Mrs. Brittain.	Group.	5
"	21st.	Mr. Stanley de Brath.	Lecture.	8,15
"	22nd.	Discussion Tea.		4
"	23rd.	Mrs. Livingstone.	Group.	5
"	28th.	Mr. Horace Leaf.	Lecture.	8,15
"	30th.	Miss L. Thomas.	Group.	5
February	4th.	Mr. H. Austen Hall.	Lecture.	8,15
"	6th.	Miss Geddes.	Group.	5
"	11th.	Mrs. Annie Johnson.	Clairvoyance.	8,15
"	12th.	Discussion Tea.		4
"	13th.	Mrs. Brownjohn.	Group.	5
"	18th.	Comdr. Quentin Crauford.	Lecture.	8,15
"	20th.	Mrs. Cannock.	Group.	5
"	25th.	Dr. Fielding-Ould.	Lecture.	8,15
"	27th.	Mrs. Brittain.	Group.	5
March	4th.	Rev. Herbert Crabtree.	Lecture.	8,15
"	5th.	Discussion Tea.		4
"	6th.	Mr. Austin.	Group.	5
"	11th.	Mr. A. Vout Peters.	Clairvoyance.	8,15
"	13th.	Mrs. Rous.	Group.	5
"	18th.	Miss Estelle Stead.	Lecture.	8,15
"	20th.	Miss Jacqueline.	Group.	5
"	25th.	Sixth Annual Dinner.		
"	27th.	Mrs. Livingstone.	Group.	5



# PSYCHIC SCIENCE.

## VOLUME IX.

*April, 1930, to January, 1931.*



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